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FROM

The Editor

THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity

H. W. PERCIVAL, *Editor*

VOLUME XV.

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DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens: the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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LIVING

(*Continued from Vol.* 14, *page* 323)

TO further illustrate that the form and structure and organism and thinking entity and divinity making up the organization called man is not really living, that the attitude of mind and his interests in the exterior life cuts man off from the floodtide of life and thus prevent him from real living, other lives or types than those already given may be looked at as well as the average life of mankind.

The merchant is a man of exchange. What, when, how and where to buy and what, when, how and where to sell are what he must learn and do. By practice and experience he acquires the sense of these things. To do them to his best advantage is his secret of success. His skill in trade is to get what he buys for as little as he can and to show those from whom he buys that he has paid a liberal price; to get all he can for what he sells and satisfy his customers that the price at which they buy is low. He must do business, and with its increase he has a reputation to sustain. He will be honest if he can, but he must make money. He looks for profits; his business is for profits; he must have profits. Ever must he keep a watchful eye on expenses and receipts. He must mini-

mize the cost, and maximize his gains from sales. The loss of yesterday must be made up for by the profits of today. The profits of tomorrow must show an increase over the profits of today. As merchant, his attitude of mind, his work, his life, are for the increase of his profits. Though unknowingly, his life, instead of gaining him the fullness of its source, is exchanged for the seeming getting of that which he must inevitably lose.

The artist makes perceptible to the senses or to the mind, that which they had not perceived; he is the interpreter of the ideal to the world of sense, a worker in the sensuous world, and the transformer and transmuter of the sensuous into the ideal world. The artist is represented by the types of the actor, the sculptor, the painter, the musician and the poet.

The poet is a lover of beauty and delights in the contemplation of the beautiful. Through him breathes the spirit of the emotions. He melts with sympathy, laughs for joy, sings in praise, weeps with sorrow and distress, is weighed down by grief, wrung by agony, bitter with remorse, or he is eager for ambition, fame and glory. He rises to ecstacies of joy or sinks into the depths of despair; he broods over the past, enjoys or suffers in the present; and, through melancholy or hope looks into the future. Keenly feeling these emotions he tunes them into meter, rhythm and rhyme, gives color to their contrasts and pictures them to the sense. He is strangely affected by persons; he feels intensely and is swayed by the passion of desire; he reaches upward in aspiration to the ideal, and perchance he has a prescience of immortality and the divinity in man. As poet, he is excited and stimulated by and excites and stimulates the sentiments, imagination and fancy. The currents of his life are by his sentiments and fancies turned from their source and the contemplation of supernal beauty into a whirlpool of life and a delirium of the senses.

Music is the life of the emotions. The musician hears the flow of life through the emotions and gives voice to these in discord, note, time, melody and harmony. The waves of emotions sweep over him. He pictures to the senses through the color of his tones, calls the opposing forces into form and brings divergent values into harmony with his theme. He arouses and calls into activity the slumbering desires from their depths, rises on the wings of ecstacy or calls down in benediction the ideals of the overworld. As musician, he seeks the

harmony of life; but, following it through the emotions, he is by their ever-changing currents led away from the main stream of his life and is by them usually engulfed into sensuous delights.

The painter is a worshipper of beauty in form. He is affected by the lights and shades of nature, conceives an ideal and endeavors to express that ideal by color and figure. He images that which is ordinarily unseen or reproduces that which is apparent. By color and figure, he blends the phases of the emotions into form; he uses pigments to clothe the form which he conceives. As painter, he conceives beauty in ideal form, but he pursues it in the senses; there it eludes him; instead, he finds its shadows; obscured, confused, by these he is shut off from and cannot perceive the source of his inspiration and life; he loses through the senses what in the ideal he had conceived.

Sculpture is the embodiment of the emotions. Through the emotions the sculptor adores the abstract forms of beauty and strength. He breathes with the pathos of poetry, lives in the harmonies of music, is thrilled by the atmosphere of painting, and would put these into solid shape. Enraptured he gazes at noble character or grace or movement, or types the reverse of these, and attempts to give a body to the abstract form perceived. He moulds with plastic stuff or cuts away and leaves in solid stone the grace, the movement, the passion, the character, the particular mood and type, which he has caught and there crystallizes or causes the embodied form to appear to live. As sculptor, he perceives the ideal body; instead of drawing on the mainstream of his life to create it he, by being a worker of the emotions, becomes the victim of his senses, which draw away his life from his ideal; and, these he loses or forgets.

An actor is the player of a part. He is an actor best when he suppresses his identity in acting the part he plays. He must give free reign to the spirit of his part and let its emotions play through him. He becomes the embodiment of cruelty, avarice, or hate; depicts cupidity, selfishness and guile; must express love, ambition, weakness, power; is eaten by envy, withered by fear, scorched by jealously; burned with anger; is consumed with passion, or overcome by grief and dispair, as his part requires him to show. As actor in the parts he plays, his life and thoughts and acts are to reproduce and

live over the life and thoughts and acts of others; and, this removes him from the real sources of his life and the real identity in his living.

The actor, sculptor, painter, musician, poet, are specialists in art; the artist combines them and is the embodiment of them all. Each is related to and is represented in the other, similarly as each sense is represented in and complemented by the others. The arts are branches from the main stream of art. Those usually called artists work outward in the branches. He who works on through the ages in the many branches of art but always returning to their source, he who becomes master of them all, he only is a real artist. Then, though he may not work outwardly through the senses, he creates with true art in the worlds of the ideal and the real.

(*To be continued*)

THE CELESTIAL VISITOR.

By John B. Opdycke.

My soul is visiting from home eternal,
Sojourning here, but briefly to remain;
It comes from heights exalted and supernal,
Which soon or late 'twill sure again attain.
There's naught in flesh so hopelessly infernal
But it hath power to remove the stain;
The thought, the word, the hope, the deed diurnal,
Alone its heavenly progress can profane.

RESURRECTION AND EASTER.

By C. E. Birdsall.

WHEN the esoteric character of the Bible is denied, both Jew and Christian fall into materialism, for both regard the Bible as the foundation of their religion. The Jew considers the Pentateuch, the first five Books of the Old Testament, as embodying his "Law"; the Christian accepts the Old and the New Testaments, as the revealed Word of God.

The materialism in both is in the literal reading of the Bible narrative, as the only significance. To both Jew and Gentile the patriarchs were men only, their lives were passed and their deeds took place in the geographical countries named; all is historical. True the Jews have had their kabalists, and the Christians had their esotericists, who gave quite different meanings to the various events recorded in their scriptures; but these no longer influence theological thought. We preach a plain gospel, say the Christian clergy of all denominations, one that all men can understand. "Live according to the law," say the rabbis; "man's full duty is given therein."

Opposed to both Jew and Gentile believers in the Bible are the exponents of modern thought. Science has disproved the Bible by geology, history, philology, ethnology, astronomy. In the light of modern scientific discoveries many Bible statements are absurd. And so man is in a false position: he must give up his religion to satisfy his reason, or believe with blind faith at the expense of his reason, or not concern himself with either and live only for the life of the senses which he thinks he knows.

The world at large has ceased to concern itself much with this, at one time, keen controversy; neither side could convince the other; neither side could or would yield the point at issue; it seemed unprofitable to continue the argument, and the subject was tacitly dropped. But, like Banquo's ghost, the subject will not stay down. The question involved is too vital, too

close to man's dearest aspirations, to be ignored. It keeps intruding itself whenever the mind pauses in its activities in the busy whirl of life.

The Bible cannot be merely a collection of fables, a record of part of the wanderings of a Semitic tribe. It has lived too long and its influance on human life and thought has been and is too great to be dismissed from consideration because its various statements read literally do not agree with scientific conclusions. It is a scripture as the Vedas, the Zend Avesta, the Tao-Teh-King, are scriptures. It has a message to the human soul; and if it has, that message must be true for all men at all times, not confined to one race in one era.

If the Bible is studied by the key of symbology, some of its real meanings will be discovered, some part of its message will become known and will be valued for its contents, like as the cocoanut is valued not for its shell, but for the meat and drink found within the shell.

Let us take this view-point and endeavor to use this key; it has been used before. See the writings of Origen, Clement of Alexandria and other church fathers, and many Jewish kabalists. The Bible is a profound allegory, as are all other real scriptures addressed to the human soul. Theosophy furnishes the keys to read this allegory, this deep symbolism. All true scriptures tell of the great drama of the human soul, not of local occurrences of a specific time; and all such scriptures are in fundamental agreement, however different the form of narrative.

The first and second Books of the Bible are called Genesis and Exodus; the very names suggest their subject matter: the genesis of the human body and the exodus therefrom. Up to Abraham, the narrative in Genesis relates events which are purely cosmic. Abraham is the symbol of the first race; Isaac, of the second race; Jacob, of the third race.

As symbol of the first and purely spiritual race, Abraham stands alone. As a symbol of the second race, Isaac has developed the material side, his material counterpart, Ishmael; he is Ishmael's brother on the father's side only. Ishmael's mother was an Egyptian, and Egypt in symbology is always the material, the physical side. And, naturally, as the material side of the second race, Ishmael with his mother is driven away from Abraham. As symbol of the third race, Jacob has his material counterpart also. Esau, his full twin brother, is

actually born first; Jacob follows, holding on to Esau's heel. His father Isaac loves Esau, the red, hairy, material side, best; the mother loves Jacob, and by her intelligence succeeds in obtaining Isaac's blessing for her favorite; and Esau sells to Jacob his birthright "for a mess of pottage." The allegory is plain. What would in ordinary life be considered as sharp dealing and deception is only to show the ascendency of the spiritual side, notwithstanding increasing power on the material side in the third race.

Then come the twelve sons of Jacob. These are the lineal descendants of Abraham through Isaac, and represent the egos, minds, who are about to incarnate and form the fourth (physical) race. The Egyptians in whom the minds are to incarnate are also the descendants of Abraham, but through Ishmael, and throughout represent the material and, later, the physical bodies of humanity.

In a short article it is not possible to go into details concerning the first, second and third races of humanity; the reader is referred to the Secret Doctrine, Vol. II., for this information; but, briefly stated, the first three great races are not physical; they develop on their respective spiritual, mental, and astral planes. The globe on which they develop is also in its pre-physical condition. This statement is corroborated by modern science, which speaks of the fiery, gaseous and watery conditions of our globe before its consolidation.

Abraham, the first race, is the friend of God. Isaac, the second race, has his spiritual perceptions clouded and sees God only in dreams. Jacob, the third race, only knows of God after a terrific struggle at Beth-El. The twelve sons of Jacob know nothing of their God. This shows the gradual darkening of man's perceptions as the physical plans and as sex bodies are approached in the course of his descent into matter, which, with the ascent therefrom by individual effort, constitutes the great drama of the human soul. Jacob is the symbol of the third race, still in the astral world. His twelve sons represent the twelve zodiacal signs. The signs were ten, as libra, physical bodies, sex, was not yet evolved; then virgo and scorpio, form and desire, were together as one sign. One of his sons, the favorite, Joseph, represents that part of the third race who first incarnated; they are referred to in the Secret Doctrine as sons of will and yoga, who control the cosmic forces. In the allegory these forces are mentioned as the coat

of many colors. He is sold by his brothers, and goes into Egypt. In symbology Egypt represents the physical world and physical body. Joseph represents the farthest advanced of the incarnating Egos. His brothers are jealous of Joseph and seek to banish him from their world.

Once in the physical body and deprived of his coat of many colors (control of forces) he has to meet and conquer sex attraction, which is the most powerful of the forces in the physical plane of life. The story of Potiphar's wife has this meaning. Having done this and losing his other garment in the struggle, he remains naked in prison for a time; and he adjusts himself to the new conditions. Then the results of his wisdom become manifest by his interpreting the dreams of the baker and cup bearer. Later, he interprets Pharoah's dreams also and becomes ruler of Egypt under Pharoah; that is, ruler of the phyiscal body under the governing entity, called the Barhishad Petri or human elemental in theosophical writings. He is even called the father of Pharoah. Then comes the allegory of the fourth race in the body (Egypt). The seven years of plenty, followed by the seven years of famine, bring into Egypt (the physical body) his bretheren, the incarnating egos of the fourth race, who had refused to create, (see Secret Doctrine, Vol. II.) and whose later descendants as children of Israel become slaves of Pharoah, the governing entity of the body. These egos, lacking the knowledge of Joseph, become slaves to their taskmasters, the desire. The incarnated egos (children of Israel) know nothing of God, and groan helplessly under the hard rule of the desires. Jacob and all his sons have incarnated and come into Egypt. Here Genesis appropriately ends. As yet there is nothing about resurrection or a future life, except the promise to Abraham that his seed shall possess the land he lived in: the spiritual plane (heaven).

The curtain rises on the next act of the great drama. The fourth race, the physical, is in full development, the mind egos have an enormous development through experiences in the physical body.

In the narrative, the Children of Israel multiply exceedingly until Pharoah demands of the two powers which preside over incarnation, called midwives in the Bible, that they suffer no more male children to be born. The lengths to

which people will go in matters of belief, on the authority of the Bible as the Word of God, is perhaps nowhere shown so clearly as in the statement that only the two midwives whose names are given presided over all the births of the multitudes of the Children of Israel.

Moses is born, concealed three months, and then adopted by Pharoah's daughter, but his mother becomes his nurse. Moses stands forth as the type of initiated man who gradually penetrates the veils which shroud the real truths from man's perceptions; he begins to "know himself," and the first lesson learned is the wisdom of the body; he becomes learned in the wisdom of the Egyptians.

With this key to the Exodus the I. H. V. H. stands for the Logos of Plato, which is the source of the self-conscious self in physical bodies of sex. The Children of Israel are the incarnated minds, of which the Logos is the Higher Self, and hence their god. Pharoah, the human elemental, knows absolutely nothing of this self-conscious god and refuses to allow the departure of the mind which he has enslaved. The allegory refers both to death and immortality. As death, it narrates the journey of the soul after leaving the physical body to its heaven world, the land of Canaan, from which it must return by way of the red sea. As referring to immortality, it must be read in conjunction with the New Testament which in addition gives the narrative of the journey by which a man need not return except for the benefit of his fellows, the human race.

Moses learns the wisdom of the Egyptians, the occult knowledge of the body. He slays the senses (by meditation), symbolized by an Egyptian who oppresses his brethern; and, fresh from the murder or their overcoming, he is prepared to meet his higher ego from the reverse side in the wilderness (in meditation). The body is here lost sight of. Moses is on holy ground and puts off his shoes. He sees a fire which does not consume, and a voice says out of the fire: "I am the God of Abraham, Isaac and Jacob," the Master of the three worlds and races, and bids him go back in the body and demand the release of the egos enslaved in bodies.

Moses asks: who shall I say sent me? The answer is: say I am sent you (the self conscious ego). Then the new God name, I. H. V. H., is given the meaning male-female. See "Secret Doctrine" and Ralston Skinner's "Source of Meas-

ures" for meaning of the Hebrew letters as given; also note the significant statement, I am the god of Abraham, Isaac and Jacob; but by my name Jehovah, I. H. V. H., I was not known to them. Only in the fourth race of men and women, male and female, can this name be known, because the higher ego of the race, *is* the I am, and this self-consciousness in the body is that which hardens Pharoah's heart and refuses to separate from purely sensuous life until the plagues wean it from the senses and create a longing for heaven and a communion with its God. Then, taking what is best in earth life, spoiling the Egyptians, it or they depart from the body (Egypt), cross the red sea, the entrance and the exit of the body, and, led by Moses, they endeavor to achieve the first resurrection, which is Abraham's bosom, the land of Canaan, Heaven. They are now in the wilderness, which is the Astral World or Kama Loka, to which every man has entrance when he quits the body.

The allegory is now transparent; the longing of the mind for, literally, the *flesh pots* of Egypt. The various rebellions and punishments, the forty days of Moses on the Mount Sinai, the forty years wandering with the presence of the ego, the statement that no body among them shall reach the heaven-world and the consequent necessity of leaving the body of desire behind, the supposed death of Moses after a sight of the heaven and his subsequent appearance there as correct reading of this allegory, than which there is none plainer in any scripture. The three Books following of the Pentateuch, Leviticus, Numbers, Deuteronomy, are profoundly esoteric and give much knowledge to him who can interpret them.

The Old Testament allegory leads to and describes the resurrection, which is general for humanity and from which the mind must descend again and again across the red sea (birth) into Egypt, until Easter, the subject of the New Testament narrative, is attained.

EASTER.

By the literal readers of the Bible it is supposed that several centuries elapsed between the last Book of the Old and the first book of the New Testament. This is concerned with the ordinary humanity of the fifth root race, and trouble enough has "I am" with his chosen people, the "Stiffnecked," "rebellious" people, always running after strange gods and

again and again lapsing into idolatry; this is plainly the flesh worship of the sexes. This is true now and not only of a past Jewish nation; remember, that the Children of Israel are the humanity of this globe, not a Semitic tribe; and now, for the instruction and guidance of those who can profit by it, an allegorical picture of final attainment, a rising from the dead, an Easter, is given, and is called the New Testament.

One may wonder why the long genealogies should be given, as in Matthew of the New Testament. This record, if read rightly, refers to previous incarnations of the soul who is about to reach its full Individuality. The real lapse of time from the close of Exodus to the New Testament is the many incarnations of the individual soul until it reaches the threshold of final attainment—its Easter. This is its last incarnation. As as a matter of fact, the last birth, that of the Jesus body, is no incarnation at all. It is the birth of the mental body from the pure psychic body, and in which alone is attainment possible. Read carefully with this thought in mind the story of that birth; the announcement to the shepherds, the Lodge of humanity's teachers and guardians; the coming of the kings, the masters of the three worlds with their gifts; the appearance of the star, the Higher Self; the attempt of Herod, Illusion, Desire, (Mara with the Hindus) to destroy the birth, making it necessary to return into the physical body (Egypt) until adjustment to new conditions; then the return at *twelve years* of age with greater wisdom and power than the natural powers of that plane can possess, unless they, too, have passed through the cycle of incarnations and have learned the mysteries of life.

The temptations in the wilderness, the same region the Children of Israel wandered in; the forty days, fast corresponding to their forty years' journeyings; the three peculiar temptations, to use the high degree won for the individual self instead of for humanity; the choosing of the twelve disciples (powers) to assist in the work; the alleged miracles, most of them futile and useless if performed on earth among men, but each full of meaning when considered in its proper place and correspondence; all show the real meanings underlying the narrative.

Consider also that he could not go to Jerusalem until his "time had come"; then the triumphant entry; the refusal to become an adept merely, that is, ruler of the psychic powers;

the last supper with the twelve powers, of which the first to leave him to summon the initiators was the means of the final triumph. How we have misunderstood Judas! The agony in the garden; the great renunciation of personal happiness while assuming the burden of the world's woe, while the powers slept; the coming of the initiators while the soul stands stripped and alone; then the facing of the judge (Karma), who finds nothing to condemn; again the cry of the world comes to remain with it, which had already been decided in Gethsemane; then the final sacrifice; the binding to the cross (earth life) until the last man should be saved who wills to be saved in this evolution.

Can we faintly grasp the tremendous renunciation? What is the usual conception of the sacrifice of the physical life compared to this? Yet this is what every master of compassion achieves before his Easter. Then comes the final scene, the arising from the dead. No words can convey even a faint picture of what that conscious state of immortality and power may be. The perfect love which that consciousness of full identity with all souls must bring, and with it the power to help struggling humanity in its long upward road, and the utter absence of any sense of self-interest. Some day Christianity will begin to understand; perhaps that day is not so far distant; materialism has done its worst and the spiritual truth cannot much longer be hidden. It is man's right, his heritage, to know somewhat of his place in the great evolution of which he is a part, and something of the long road that the masters have trod only to return and make possible the way for others. Cherish your scriptures; they indeed contain the words of eternal life, but seek their meaning; each must seek for himself; some may give a clue, but it is not true for you unless you search and find it for yourself.

The fragments of interpretation here offered are only intended to direct thought along these lines; there is no claim to authority; examine, and if the key opens to you it is a true key, even if it is only one of the seven doored temple of truth.

NOTE.—Among those who read the foregoing there may be some who consider this view of the life of Jesus to be sacrilege. I would remind such that this event, said to be the greatest and most important that ever did or could take place, is without the faintest corroboration in profane history. Zealous scholars have endeavored to find some trace of this

tremendous event, but their efforts have been unattended by success. And this is said to have occurred only 1911 years ago.

Is it not better to believe this is a truly spiritual event rather than to insist that it was literal and material. The material belief will be outlived and forgotten in the coming ages. How many times has the exoteric doctrine changed in a brief two thousand years? Are there not many sects and differing doctrines extant now? And is their number not constantly increasing?

The interpretation or rather the line of interpretation offered for consideration is true for all time and for all humanity; as Paul said, "it is not done in a corner."

The theological conception of the atonement is constantly losing ground. Physical life has lost much of its absorbing hold on the minds of men. Many have died and will again die for their fellow men, and for an idea or ideal. Why then should we insist on the material conception of the atonement?

There is, of course, no more connection between the jealous, fighting, thundering, Jehovah, (which Christians ignorantly suppose to be the god of the Jewish worship) and the I. H. V. H. of the real scripture, than there is between the impossible, blood atoning, man-god Jesus of the exoteric Christianity and the master who attains self-conscious immortality and renounces its fruits for the benefit of the race.

"Search the scriptures," Jesus is reported to have said; "for in them is the word of eternal life and they are they which testify of *me*."

THE LADY SHEILA
AND OTHER
CELTIC MEMORABILIA
FROM
STRONACLACHAN

By James Leith Macbeth Bain

(*Continued from Vol. XIV, page* 375)

PART III.

MEMORABLE EXPERIENCES OF UNSEEN VISITORS.

"The White House."

DURING several years in succession, and on various occasions during these years, we had some most notable experiences of this order in the "White House," the Elizabethan mansion of a friend in North Wales.

This beautiful, old, white-marbled house our friend gives over to the use of her friends, not because it is known to be haunted, but because it is most convenient for their entertainment. It is a most comfortable house, well situated amid a lovely park of great trees, through whose broad, green acres, run several streams from the surrounding hills. I know of no more lovely spot of its type of beauty on earth. Its coloring is so rich, its soil is so ancient, its very air is so psychic. It is referred to in the "Song of the Cross," p. 29.

Many, many happy days have we spent there together in the ministry of healing. These dear, simple-hearted peasant-folks used to flock to us from all the surrounding well-peopled countryside. Great and most touching was the faith and devotion which they bestowed on their "doctors," as they called us.

We used herbs very freely for the use of their bodies, and we found that a simple decoction of juniper berries, burdock root and dandelion root acted as a panacea for no end of their minor ills. The reason for this undoubtedly was that the climate being very damp, most of their ills were of a rheumatic order, and this tea is undoubtedly valuable in the cure of rheumatism. It is for this use that I now give its ingredients to you. The right proportions of these herbs will easily be found out by trial, and will depend on the needs and taste of the individual.

Truly astonishing were the cures effected on these primitive folks through this decoction. It was a most amusing sight to see them bring their big black bottles so as to get a good supply of their "medicine." Indeed, I had to keep a big pot in use every other day for their supply. I leave you, my reader, to picture this budding herbalist at his work in that quaint old kitchen, by the hearth where still shone the instruments for the roasting of a haunch of vension.

Indeed, we were busy enough during the day with these dear, human bodies, but our work was not confined to the day time. Far, far from that, as you will now learn.

The old house was the scene of such commonly recognized hauntings that the maid-servants, when left alone in it, used to sleep all together in a room in the wing most remote from the haunted quarters. These hauntings took the usual form of noises and all manner of disturbances. I have no doubt that for various reasons our presence was the cause of a great increase in these noises. Thus my wife's mediumistic faculty, our sympathetic recognition of and our common desire to serve them undoubtedly moved them to claim our hearing. And they certainly did claim our attention!

Thus, during the night, and while we two were the only inhabitants of this old part of the White House, these noises would begin in the empty rooms over our heads. Dull, heavy thuds, such as that of a falling sack of grain or weighty body; strident, clashing sounds, just as if the fender and fireirons were being flung about the rooms overhead, would be alternated with steady footsteps, as of some one stalking about.

These footsteps I have often heard coming slowly down the wooden stairs toward us. And by and by the noises would begin, first in our dressing-room, here to attract our attention our unwelcome visitor would keep rattling the utensils of the

wash-stand together, and then in our bedroom, where he would seek to fix our attention by strumming a tune on the spring mattress of the very bed we occupied!

Now, though my wife was the medium, yet was she often in great fright through these happenings, and I have had frequently to get up and light a candle for her comfort. Indeed, on one occasion, when I returned from an early morning walk, I found her almost dead with terror at a most horrible experience she had just had with one of these unseen entities.

On this occasion the entity was apparently walking slowly up on her body, and she was utterly powerless to move, being simply paralyzed with horror; and I had only returned in time.

Our hostess was a pious Roman Catholic, and hearing of these happenings, she sent for the priest, and got him to go through the ritual prescribed by the Roman Church for the service of the present need.

He not only sprinkled every room with holy water, but left some in a bottle on each mantelpiece. Now I do not say that the service was of none effect, but Father J— was a truly spiritual man and a very fine will, and no doubt his prayers and presence did to some extent avail for good.

But the hauntings still went on, though in a lesser degree. And it continued so until I got into communication with some of these earth-bound spirits through my wife's mediumship.

One of these, I remember, was a lady whose story was that of the broken-hearted wife. One day she played to me a most plaintive melody through my wife's mandoline. I was much struck with it, and it stuck to me. And when our hostess called in one day to see us, I asked Lillie to try and play the melody. She did so, and no sooner did our hostess hear it than she exclaimed: "That was the favorite air of one of my aunts. I used to hear her play it on the guitar when I was a child." I think she added that she had not heard it since the death of the old lady; but of this I am not ceratin.

Now, that aunt must have been dead for at least seventy years, for our friend was now over eighty years of age. She then told us of her aunt's very unhappy marriage, thus confirming what we already had heard from her own mind.

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WILLIAM Q. JUDGE

EXTRACTS FROM LETTERS WRITTEN BY WILLIAM Q. JUDGE FROM PARIS

TO A LONG-TIME FRIEND

(*Continued from Vol. XIV, page* 342.)

AT the end of March, 1884, Madame Blavatsky, Col. Olcott, and the young Hindu, Mohini Chatterjee, arrived in Paris from India. The fourth member of the party was Babula, a young Hindu, who was the special attendant of Madame Blavatsky. Mr. Judge was at the station to greet them, when they arrived, and he remained for months in the house with them, working on the revised edition of Isis Unveiled and on the Secret Doctrine, which was then being prepared for publication.

Mr. Judge had been lonely in London, but he was now to become an active worker, and after the first few weeks of uncertainty as to his future, he settled down to a pleasant home-life and became a valued co-laborer with Madame Blavatsky.

EXTRACTS FROM PARIS LETTERS

I have been here now since the 25th (March), and H. P. B. arrived on the 28th. Crowds of people have been here constantly, and, therefore, I have not been able to have any long private conversations with her. I have had some talks with her and can tell you now that I have confirmation of much that has occurred. She told me independently and voluntarily that the Master had told her in India, that he was doing, or "about to do something with and for me."

* * * * * *

I am happy to be able to send you the first confirmation of the truth of the experience and messages had in ———, and I expect to send you the picture of the young Hindu who came there—also that there is an English Adept or European with rather light hair who is very high. This first young man is a friend of Mohini and has been studying for many years. I

described him hypothetically to Mohini, who rushed for his bag and got me a picture and said that was the one.

* * * * * *

I feel quite strongly that I will stay here quite a while, and probably go back to London.

Although I wrote you yesterday I cannot resist the temptation to write again today because I am sending off so many letters to the U. S. in today's mail. For several days I have had until yesterday the most awful blues that ever were. So bad indeed that H. P. B. was very much worried. It seemed impossible to stave them off, and as they were accompanied with an uncontrollable desire to weep, I was in a bad way. She said I had got into my past current, and, also that in going about I had absorbed some old elementaries which she saw about me. She gave me to wear all day her talisman ring which is of great value and strength. It has a double triangle and the Sanscrit for "life" on it. This helped me, but all the while I felt that something was to be done by me.

It is a hard road and each soul must travel and work to grow strong. This point in my career I feel is a turning point and I hope to turn it with advantage. I trust you are not the cause of my depression, although if so that is better than any other cause. It has seemed to be from without. Give my love to the beloved ones and keep me in kind remembrance.

I sent you the other day a rough sketch, being a resemblance to Mahatma M and I enclose you a photograph of Madame, Subba Row and Dabajeri Nath, or Babaji, as they call him, at headquarters. He is not always at headquarters. S. told me there was something mysterious about him. Mohini told me also that he was far advanced and can easily leave his body at will.

I telegraphed you yesterday that my address for a month would be American Exchange Paris, as I am ordered by the Masters to stop here and help Madame in writing the "Secret Doctrine," which you see advertised in the Theosophist.

* * * * * *

To resume with coherency. After the first hurry was over here, I said I had to go to India at once. Olcott thought I had better stay with H. P. B. and so did she. But I said that all the orders I had were to go to India and without further ones I was going, and so she said I was probably right and

then it was decided that I would wait here until O. could get me a steamer in London where he went on the 5th. All was thus arranged definitely. But the next morning, as I was sitting in the bedroom with Mohini, in which he and I slept, and after we had been there about an hour after coffee, Olcott came from his room, which was at the other end of the hall, and called me out, and told me privately that the Master had been then to his room and had told him that I was not to go yet to India, but to stay and help H. P. B. on the "Secret Doctrine." By the way my fate is mixed up with "Isis Unveiled." I helped her on that, and, as she reminded me yesterday, I suggested the use of the word "elemental" to make the distinction clear between them and the "elementaries." As she said, "that was your word, Judge." It shows she is not ungrateful nor like so many who are unwilling to concede what they are indebted to others for.

Mohini and I had not yet left our rooms and H. P. B. was still in bed. Perfectly convinced after a few minutes that O. was right, especially as the afternoon before I had had an intuition of it in the street, I returned to our room and told Mohini nothing. But after about half an hour he looked up and said, "Judge, I believe your Master has been in the house this morning for some purpose." I then told him of the change of plan, and he said, "it must be right."

So then, here I am for how long or short I do not know, and I am to make suggestions and write upon the work.. So see my fate again linked with the second working up of "Isis." In this place you will remember her letter of last June that my fate was indissolubly linked with that of theirs (the ∴).

* * * * * *

I am now able to give you proofs of the Adepts from these Hindus who know and revere them.

I find also that I was right in insisting on the Bhagavad Gita. Mohini says he reads it all the time and does not yet understand it. Those commentaries which he shall make for me I will give you. But let me again insist upon your trying to realize in yourselves that you are a part of the All. That is the constant subject of meditation and will bring the best and most rapid progress.

Furthermore, too much must not be expected of the Mahatmas. They cannot interfere with Karma; and so if a man starts out to them they say "Try." If he fails he has done so on

his own judgment. It does not follow that they are always helping him because he has made himself a chela. Of course, there are those whose Karma is such that they are helped. But it is not right to suppose, as some do, that because they are chelas that therefore they can go into a den of lions and be safe. Of course, if the Master sends one then he will protect.

Another thing. As I told D. the spleen is the seat of Astral or Vital air or life. It radiates its power in curves the same as those which are made by the magnet upon filings of iron on paper. There are five centers beginning at the spleen and ending at the point on the forehead just above the nose. When you can straighten all these curves out, then you project your double. This is how you can do it. I spoke with him about meditation and he says we should try to realize first intellectually, and then transmute the knowledge into ourselves, so that it becomes a part of ourselves.

We say we are a part of the All. Well, we must intensely meditate upon that until we begin to realize it, and from then we will receive instruction.

We have had a lot of talk and I cannot now go into all, as I have no time today. But I think he has confirmed me in my old views of the matter and shown me that where I have erred has been in not being faithful enough to my own convictions, not only as to *what* to believe, but also as to *how* to believe and meditate. He also says that there can be no doubt of the truth of those Maji messages and that he thinks they have the stamp of the Master. Mohini says he is sent here to try to straighten out the difficulties in the societies, but he is left more or less to his own judgment.

If he errs he will hear of it, but not always so if he is right. This is proper or else the judgment would not be formed, and the Brotherhood would become merely the Gods of the Church to us, and we would be like little children who could not walk without assistance.

There is an answer to that question whether the Masters love anyone, which I will tell you.

Mahatma —— wrote in a letter referring to Mrs. K., who is causing the row in London, "that her efforts for the poor animals in regard to vivisection have gained her consideration from the Chohan." The Chohan, as you know, is the Guru of the Adepts. If those are their sentiments surely they love human beings.

No doubt it will interest you to tell you of a remark Mohini dropped. It was the other night while we were talking of the calumnies circulated by many people respecting fraud. He said, "Well, there is one fortunate thing and that is, that I saw the Master before I ever heard of the Theosophical Society."

I must give you a little hint he gave me about Karma and Devachan, that is not in Sinnett's book, but ought to be. There it is only given that you take your good Karma to Devachan, and the other waits for you. That slightly bothered me and many others. He (Mohini) says you take *both* with you, but the bad has no opportunity there to exercise itself and remains quiescent until you return, when it begins to work. Of course, you must remember the terms used here are indefinite, and that included in "bad Karma" is "good" material Karma. For, in saying "bad Karma" I mean the Karma which works out in physical life whether it be a good or a bad Karma, and in saying "good Karma in Devachan," I mean that good or spiritual Karma which can only be worked out in Devachan.

He tells me also that there are many errors in that Bhagavad Gita I sent you, and now I see that it is Thompson's and not Hurrychund's translation. Turn to the first chapter, 1st verse, and correct it to read as follows:

"What doeth the lower parts of man's nature which holds thirst for renewed life, and his other or spiritual parts, who are assembled for the purpose of fighting in the body which is acquired by Karma, Sanjaya?

"Oh, Brahma, what is this mystery which takes place every night. When lying on the matting, the eyes closed, the body is lost sight of and the soul escapes to enter into conversation with the ancestors (pitris). Watch over it Brahma, when forsaking the resting body it goes away to hover over the water, to wander in the immensity of heaven and penetrate in the dark and mysterious nooks of the valleys and grand forests of the blessed Himavat (Hymalayas)."

* * * * * *

This, it seems to me, is our work just now. Let us deserve and then desire.

It is quite a task, this selecting and collating from the matter of Isis so that all may be preserved, and, all

useless matter expunged. For this work you are peculiarly fitted; and even if you worked at it with the intention of returning to New York that would be a good Karma for you. I am fitted also for certain portions of the work, and together we would revel in knowledge and advance hand in hand along that path.

* * * * * *

N. went away at night and then for about an hour the Master sent messages through H. P. B. in the parlor, questions to me to try her. Each message made a distinct effect upon my skin before she repeated it.

She says that when I started for Mexico one of the masters said: "Why does he go there; I do not like that." But my master merely looked at me and smiled.

On the fifth Olcott and Mohini left for London, leaving Madame and me here, as she had been ordered not to go to London. We went through the day and in the evening were sitting together in the parlor alone talking very seriously of old times.

As we sat there I felt the old signal of a message from the Master and saw that she was listening. She said: "Judge, the Master asks me to try and guess what would be the most extraordinary thing he could order now?" I said that Mrs. K. should be made the President of the London Lodge." Try again. "That H. P. B. should be ordered to go to London." That was right and he ordered her to take the 7:45 express, giving the exact hours it would arrive at the different stations and in London. All of which was correct, and we had no time table in the house. She disliked the order awfully and I can tell you, knowing her ill health and present unwieldly size it was an awful journey. But last night I took her to the station and saw her go off in the train with a little hand bag. There is some peculiar object in this, as she might have gone with Olcott. She was ordered to stay in London only 24 hours, and will return here on Wednesday.

All the time she confessed her inability to see why she was ordered, as the Londoners will think it done for effect after her refusal to go then, and Olcott when he sees her will certainly feel like swearing. But the London situation is serious and may be they intend to work some phenomena there for some good end. So I am left here alone in this house and am going to work a little on the book.

Let me go back to the change of orders about me. Mind, we had decided I was going to India and letters were posted to Damodar and several others to that effect by both Olcott and myself and H. P. B.

I am deep among Counts, Countesses and Duchesses. Called on Countess d'Ademar yesterday, who is a Kentucky girl. Lady Caithness Duchess de Pomar is to be here in a few days, and has requested the infinitude of pleasure to be derived from my company. And so things go.

I will give you a short account of the last week. After Olcott left Madame left also as I told you, I remaining here with Babula, Mme.'s servant. He is a Hindu boy she picked up five years ago. She taught him French; he already knew English and Hindustani. He is a genuine servant and a good boy. When she is here he sleeps on the floor outside her door. He now waits on me at meals. There is a French woman to cook and fix up the rooms. She has an easy time. In the morning I have coffee and bread; at 1 o'clock, rice; at 6, dinner of vegetables. The weather has been cold and I sit here in this east room with a wood fire in this beastly French fireplace, where two-thirds of the heat goes up the chimney. After Mme. left I had one entire day devoted to the most awfully severe attack of neuralgia any poor devil ever had. The other days I have occupied in going over Isis, and making notes and suggestions for the "Secret Doctrine." So have led a hermit's life, except when I took an hour's walk, which I did every day.

I have given some time everyday to the endeavor to see into ——, but I cannot report success. It may not be well for me to go there in spirit, for, not being skilful, I might easily bring back with me the influences met there among which could be some very distressing ones. Perhaps this is the explanation of some of my horrible days of distress and despair.

Nothing new as yet * * * Olcott still in London where they have now two societies, caused by a split in favor of Mrs. K.

These last days (12) have been a trial to me. Quite vividly the question of sticking fast or letting go has come up. I believe I have been left alone to try me. But I have conquered. I will not give up; and no matter what the annoyance or bitterness, I will stand. I opened the Theosophist last night that Mme. has here and almost at once came across those articles about chelaship, its trials and dangers. It seemed like a con-

firmation of my thoughts, and while the picture in one sense was rather dismal, yet they strengthened me. Then there was one passage by Damodar in which he hinted that those whom the Masters themselves selected did not fail. Do you not think —that I may call myself one who was selected? But even if I cannot it will make no difference to me.

* * * * * *

Well then, goodbye, and may you daily realize more and more the indivisibility of the supreme Spirit which is one with us all.

* * * * * *

Do you remember what the Master says about motives? I quote the paragraph lest you have forgotten it.

"Motives are vapors, as attenuated as the atmospheric moisture; and, as the latter develops its dynamic energy for man's use only when concentrated and applied as steam or hydraulic power, so the practical value of good motives is best seen when they take the forms of deeds."

Now I send this before seeing H. P. B. and will send you just what she says. I have no doubt of all this and that Karma has brought up together and will keep us the same.

I never forget
I willl never forget
I have never forgotten
White can never be black.

Into the Masters hand I consign you.

A REINCARNATION STORY.

STRANGE CASE OF A DOUBLE PERSONALITY.

A MITE OF A GIRL WHO CLAIMS TO BE TWO PEOPLE.

BY S. E. ARCHER

A CASE that would have profoundly interested the Founders of the Psychical Research Society and which might have led to lengthy reports from the pen of its tireless secretary, is that of a small colored girl, now living in this city.

This child has been a source of continuous interest to a circle of her friends among white people, for several years, and her peculiarities have been studied as carefully as though a report to some scientific body was contemplated.

She is a remarkable example of what might be called a double memory and the case is one that verifies the contention made by Hudson in his "Law of Psychic Phenomena." This author claims that the "subjective" mind can and does sometimes control and overshadow the "objective" mind; and, when this happens the positive side of a personality is then in subjection to the subconscious mind, and is no longer normal.

The history of the case of this humbly born little colored girl is unique, and not the least important and interesting feature of it is its limitations. Within certain limits this girl known as Ellen is what might be called a phenomenon, but hers is not a case for spiritualists to explain, or the orthodox to understand. In the abnormality she displays, she is very interesting as a psychical study, but her field of abnormality is confined to the one particular claim she makes: that she lived a distinctly remembered existence before she came here, and, beyond her account of this previous life, she has no peculiarities.

Possibly if she had been known to a wider circle of people, and, had she not been the child of a couple of very poor and hard-working colored people, her strange story might have reached the ears of those who would have influenced her career differently. But poverty and obscurity have protected her

from those who seek "freaks," and who magnify the manifestations of a psychic nature, whenever a subject is discovered. Little Ellen's abnormality consist in this one direction only.

She has insisted since she first learned to talk that the name given here was not her real name; she has protested against being made to answer it, and has repeated day after day that she had another name and another home before she came to her present mother, and was older then, than she is now. She is the despair of her matter-of-fact and over-worked mother, and she appears out of place in her surroundings. Quiet and gentle in manner, she is bright mentally but seems to have little ambition to learn or to go to school. That she is not strong or properly and systematically nourished must account for this indifference; were she strong and healthy she could rapidly learn. While her kindred are of the pure African type, Ellen is of lighter color, and her hair yields itself to the straightening effects of comb and brush. She is tall for her age, symmetrically formed, and perfectly normal physically. With better care than can be given her in her home, she would grow into a robust girl and woman, and would outgrow, perhaps, the curious abnormal trait she exhibits. And, perhaps, as her physician has said, she will in time entirely forget this phase of her babyhood and childhood.

Little Ellen is not willing to be drawn out by people who seek to gratify their curiosity concerning her. Idle questions she invariably refuses to answer. Her attitude in this particular is a proof to her real friends that she is sincere in her belief in her two identities. She has spent much time in the homes of white people where her mother has been employed at day's labor, and among her mother's patrons she has made the strongest impression of her abnormality. It is when she is out of the presence of her family and alone with anyone who has her confidence that she will tell her strange story. And there are those who have heard this story repeated at intervals for a number of years, and it is always told in the same way, and is always ended in the same unsatisfactory manner to herself and her listeners. She does not know the "whys" and "wherefores," and if pressed to explain she seems perplexed and unhappy and usually ends discussion with a short, impatient, "I dun no; I forgets." And it has always been the case after being questioned that she shows great physical weakness, and, sometimes, much irritability.

She is a distinct disappointment to those who have tried to get a full and complete account of her other self. She is no less a disappointment in practical matters, for while she insists that she worked out at service in her other life, it is very certain she is not fond of occupation in her present existence. What she is told to do, she does, for she is obedient, and when well is an unusually patient and meek little creature.

Under conditions agreeable to her this mite of humanity will tell an astounding story of a past that she has known, and give information with regard to names and places that have been verified to an extent by those who have felt a genuine desire to understand her case, and to be of service to her in this, her present existence, which is undeniably irksome and monotonous to her, and full of privations. Her lineage is brief; her history simple, and there has been in at least three generations of her people nothing out of the commonplace. Her forefathers were slaves; her grandfather and grandmother in childhood were slaves; her parents were born in New York, and the mother had the benefit of some schooling. All of the grandparents have died, and of the ten children born to Ellen's mother but two survive. Ellen herself, knows little about her kindred; takes no interest in matters that seem important to others, and, is in fact, as little like other children in the matter of family affection, as she is different in respect to what may be termed her psychic gift. In her other life she says Washington City was her home; she was no heroine in that life and does not seem inclined to magnify her personal importance in either existences. She played no great part when she lived before for she was a colored girl and was living out in her first place of service when she became the victim of consumption, as it would appear from her description of her long sickness. All that she relates is told with simplicity, and, sometimes with a tone and manner that indicate hopelessness and complete depression. If encouraged by her listener's sympathy she will give details; if she is not assurred of this, she tells the barest outlines and seems indifferent to the impression she produces.

From the time when she was able to talk she has asked to be called "Hattie," and has always objected to having her name changed to Ellen. And when asked who gave her the name of "Hattie," she returns the same answer, over and over again, which is, "I don't know—I s'pose my mother, but my mother died before I remembers her: I only knows I am Hattie."

For a long time, her mother tried to stop her from saying such things, and was told that she must not repeat them to other people. And she was kept in the background as much as possible because she was not believed to be in her "right mind."

The only noticeable characteristic of the child previous to her being able to talk, was her decided liking to be by herself. She was easy to bring up, because she was quiet and contented, and had no desire to wander away from her mother's presence, or to be where there were strangers. Afterward she was not so satisfactory to the home circle, and there came a time when the troubled mother took her to her physician who had known her for years, and told him of Ellen's strange notion that she was somebody else.

This physician whose advice she sought comforted her with the assurance that the child "would outgrow her foolish notions." She had a "sickly mind" because she had not much of a body, but, he said, "she would grow stronger, and when she was old enough to play in the streets and go to school with other children she would forget all this nonsense." And he gave her some harmless remedies which the child was to take to keep her from being nervous, and "with this medicine and plenty of sunshine, she would grow to be a big and healthy girl."

And since that time the child has grown taller, and is stronger in body than when he gave this advice, but she has not changed in the least in the one respect of believing she lived before; and when in the streets or wherever she meets strangers—she often peers at them with eager and earnest gaze. When asked why she so closely scrutinizes strange people she will sometimes say, "I just wanted to see if I knowed them; maybe, sometime, I will see some of the folks I used to know."

Expostulating with her for uttering such remarks is useless, and she is let alone, for her moods change rapidly and she is quickly diverted.

On one occasion she was told that if she kept on saying she was "Hattie," and had lived in Washington, people would think her "the biggest liar in the world." Her answer was given in gravest tones. "If people knowed all that I remembers, they wouldn't say that; but they don't know, and I does."

What she says she remembers is that once she lived in Washington City and was a house-maid in a family of lovely people. Each member of this family she describes and one in

particular, she never wearies of praising, as the best and kindest young lady in the whole world. The house they lived in was a fine and beautiful one, and the atmosphere of the home was charming. Here "Hattie" lived for a longer time than she can remember; in fact she thinks she never had any other home, and the beloved colored woman who was in charge of the place as housekeeper was named "Aunt Malissy." She lived with this woman, who loved her and treated her as a mother would a daughter. Of a period back of the time when she knew this family, she has no recollection at all; she had no relatives; she supposed her parents to be dead, and she could not remember a time where "Aunt Malissy" was not in her life. When it was suggested to her one day that perhaps "Aunt Malissy" was her mother she seemed much perplexed and disturbed, but she finally said she was sure her mother died when she was a baby; anyway she never saw her, and "Aunt Malissy" had told her all she ever knew. That all seems to have been that her mother was a young girl when she, Ellen, was born, and she did not live long after that event. Aunt Malissy named the baby "Hattie" after its mother.

The family with whom she lived, spent the greater part of each year away from Washington; often they were in Europe and Ellen lived on with Aunt Malissy in the handsome home, and enjoyed it as much as though it were hers. Ellen seems to recall these long periods when she and her friend were alone with vivid pleasure, and she has told of how the two spent their time together. And, strange to relate, this little colored girl, who has never been nearer to Washington than the West Side (nor out of New York in her life, except on one or two memorable trips to Coney Island), describes the old market at Washington, and lives over scenes associated with it, that are realistic and correct in detail. The expeditions to the market were usually made on the street cars, and Aunt Malissy carried a covered basket. Ellen went about the market place, where she had many acquaintances, and was evidently a favorite with all, and she always visited the flower stalls and bought geraniums and pansies, sometimes buttercups and roses. Of the people who sold them melons and berries, and vegetables, she speaks familiarly, and her word pictures accurately describe the old market of forty years ago.

No less accurate is her description of the one section of

Washington she says she knew, and the particular streets she recalls describe old Washington, and that portion adjoining Georgetown. The alley way at the end of the garden, that Ellen remembers, is one which can be duplicated there today.

The name she gives as that of the family in which she lived, is one perfectly familiar to old Washington, though none of that name are to be found there now.

Her account of the old drays and carts, and of the carriages she has seen, together with the public stables, tallies with those of a former day. She could not have read up descriptions of all the scenes she describes for there are no books in her home, and she does not read well enough to understand such things as she recounts as having been in her former life experiences.

When in the right mood she becomes reminiscent, and she grows animated and talks with rapidity. But her listener must be occupied with some work, and not keep watch over her. It has been proven over and over again that Ellen talks best when she gets into a state of absorption, and appears to be half dreaming. Then she keeps up a connected story; but if interrupted, or questioned, she becomes dejected and fatigued, and soon ceases to speak.

The most clearly defined picture in her memory seems to be of her last sickness and death. She quite loves to live over and over these scenes, and is not affected by their recital.

She tells of having been sick a very long time, and when the white folks knew that she could not get well in the house they sent her, in Aunt Malissy's care, to a place where there were other sick people. And she was in a room "done all in white," and the ladies there wore white dresses and caps, and they gave her medicine.

Aunt Malissy had the room next to hers, and the family came to see her; and the young lady she so loved brought her flowers, and peaches and grapes. When asked how long she was in this place, she could not tell, nor where it was. Only that she went there before the summer, and it was gone when she got too weak to sit at the window anymore, and had to stay in bed all the time. "I just couldn't get along no how; and then I 'spect I died; anyway I doesn't know.

"How long ago was that Ellen?"

"Once, when I was littler than I am now, I could tell you, but now I'se forgot. All I know is I was fourteen years old when I died."

As the child proceeds with this part of her story she pays tribute to the love and devotion of Aunt Malissy, and she insists that she left the Hospital with this woman when she went home, and slept in her bed near Aunt Malissy's, just the same. At the same time she will tell one that she saw herself after she was dead and laid out in her new white dress. Flowers were brought and put about her, and she saw folks come in and look at her, and then go and shake Aunt Malissy's hand. And she stoutly maintains that she would not stay there alone, but when Aunt Malissy started to go away and leave her, she accompanied her and went to bed: "I was tired," she said.

"And there was no funeral Ellen?

No there wasn't any, and I wasn't buried; well, may be I was buried, 'cause I was dead—but I did not see that." And beyond this point she will never speak, even though urged. "I disremembers," is her convenient phrase for ending a talk. Sometimes she is natural in manner after one of her memory talks, but oftener she will lean her forehead on her hand, appearing to be in deep meditation. A frequent pose of hers is to sit with her chin on both hands, her eyes wide open and seemingly to be concenerating her attention on some subject. The accompanying photograph is of her in this position.

There are times when she has a charm of manner that is entirely lacking at others. And she uses her voice with varying effect. Sometimes she has the coarse, hoarse tones of a grown up person, then the faintest baby tones, when it is difficult to understand her. If Ellen is a phenomenon her family do not know the meaning of the word—and they have never heard of such a doctrine as that of reincarnation. Neither have they learned anything of "mediumship," and are utterly ignorant of the occult. Poverty and a humble position in the world may have proven blessings to this little child, and, at all events, she is being kept in ignorance of any mystery connected with her mental make up. There is common sense in her mother's plan of not permitting her to talk of things she cannot understand, and a large measure of wisdom in keeping her child away from the society of thoughtless people.

Ellen earnestly insists that her life did not begin here, and the past which she knew ended not very long ago. No one who knows her can give her any real information regarding such a matter, and she is not to be contradicted by people who are no better informed than herself.

She will continue to be what she is, and to assert her

claims to the name of Hattie, and to tell of her other life where she knew other people, who played their part in the life that ended when she was fourteen years old.

And, her lot is so obscure, and her fame so limited that "wonder hunters" will not know her. She is not enough of a phenomenon to be a subject for a demonstrator, and scientists will not have opportunity to decide whether Ellen is only Ellen, or both Ellen and Hattie; two distinct personalities in one body.

Her real friends are not concerned to have the matter decided; they study her abnormal quality of mind; recognize the danger that may result from it, and hope that for her own best happiness in this world, she may forget it before she grows into womanhood. Or, if she must continue to believe all that she now says is true, she may be protected as now, by sensible, matter-of-fact, common place people who are too busy earning a living to try to explain life, or to see into the future, when the present is so hard and all engrossing .

NATURE AND MIND.

By P. R. O. F.

I DRAW a distinction between nature and mind as if they were radically different, though I do not declare that they are. I hold that these two words are simply terms for psychological views of ours, and no more. From the highest point of view, the mystical, they disappear like shadows in the light. By mind I understand self-consciousness. To our perceptions and the interpretation which the intellect gives of them, our surroundings, our environment, has size or shape, heaviness or lightness, is rough or smooth, and seems impenetrable. It consists of mass and energy and, according to science, they follow laws of their own and do it so rigidly and unalterably that no freedom or change is possible. This is the viewpoint of science. It has not been proved absolutely, but only relatively and phenomenally it is true. Science has no right to declare it to be essentially true. From the scientific viewpoint all that which we call religion, Christianity and History, become something very unreal, and lose their value to such an extent, that naturists often fall into the grave error of denying, or, at least, are disposed to meet them with scant recognition.

ELLEN

A MASTER AND HIS PUPILS

By One of Them

(*Continued from Vol. XIV, page* 346)

"Each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrow and woes,
The bygone right breeds bliss."—*Light of Asia.*

THE pupil had been for months in the valley of the Valjes, and the time had passed almost unnoted. Though alone in a part of France to which she was an utter stranger, yet the abiding-place was so suited to her needs that she was happier than ever before in life, and was finding that solitude and rest of mind which was like balm to the spirit. Life on the ordinary plane had been a severe conflict to her, as it is to all true psychics, and she had encountered the trials which a nature at war with its lower self must ever create. Long ago she had realized that working for the world's possessions and selfish seekings for gain were injuring the divine nature within her, and that ordinary existence was nothing more or less than a round of unworthy ambitions, foolish aspirations, and mistaken ideas of duty. Then life grew intolerable. The slavery of error was unendurable, and a dissatisfaction with life itself and a longing to die had followed. Out of it all she had come to a knowledge of her own shortcomings; had grasped the truth that no human being save herself was responsible for her sufferings; and had gradually fought her way, step by step, to a full understanding of her attitude toward herself and others. The days had glided by her, and the bonds had gradually fallen away, as she grew in experience and strenghtened herself in her task of self-mastery. The inn-keeper's wife saw little of her guest, who was either locked in her room or off on the hills alone, and who, wherever she was, was so reticient that talking to her was most unsatisfactory. But this sweet-minded peasant, who could think no evil and who bubbled over with tenderness for all things created, tried to do what she thought would please the stranger, and kept her room for her in such spotless order that

the preoccupied woman inwardly rejoiced every time she looked upon the resting-place she had been led to find.

Every day, too, she had given entertainment to such thoughts as that she should quite like to live with these good people uninterruptedly, and find rest and peace under the shelter she now had; but she had expelled them, knowing that she could not have her way in such a matter, if she desired occult instruction, and nothing was so precious to her. Rath, who now often joined her on the hills and read or talked with her, was very content in that lovely valley, and his frail body seemed to gain strength from the quiet, restful existence he was leading. He did not seem so wise in his normal condition as he was in his spiritual body, but she felt nearer to him, and delighted in manifesting a friendly interest in his welfare. At first she had feared that the peasants of the neighborhood would observe the foreigner and comment upon her presence at his side, but Rath had relieved her mind by assuring her that he would never be seen by any one so long as he had the strong help of the Master in mesmerizing those who came in his vicinity. And as she was accustomed to his sudden appearances and his abrupt leave-takings she accepted the situation as the most convincing evidence she could have of the Master's interest in, and care over her. Rath talked to her of his own experiences in his career as a psychic, and told her of his life in his beloved India, where his youthful training, like the great Buddha's, had been for a high position with worldly rewards. Most eagerly the woman listened to his every word, and treasured the confidences he gave her. She watched his face and noted the singular sweetness of his voice day after day as they wandered over the sunlit fields or rested under the shade of some friendly tree. At first she thought only of what he was telling her, but his persistent recurrence to the past and continued repetitions of certain circumstances puzzled her, and she was considering the idea of reminding him that he had ceased to speak of the work before them, when it suddenly flashed upon her that he was designedly calling up his own reminiscences, and was trying thus to awaken her to some incidents of her own life. No sooner had the thought formed itself than it became a conviction, and turning suddenly to Rath, she asked, "How can I pierce the oblivion of a bygone incarnation?"

He did not answer; his body was beside her, but Rath was

gone from it. Intently she tried to follow him in her thought, and prayed that he would give her knowledge. She felt sure that she was right, and the eager hope of knowing more made her content with the methods she could not quite understand. So thinking she turned toward Rath, looked upon his face, and studied its every lineament. Had she known him long? Had she ever known him before? Was it possible she had been a fellow-worker and worshipper with him and had forgotten him? How could she tell? How could she find out? The sky was like a lake of opal above them, and her gaze was turned to it; she had been sitting up, but now she reclined, looking toward the broad expanse above the clouds. Rath's body was resting against a tree, his eyes and lips closed and his hands clasped before him. This she had noted before turning her thoughts to the sky. A cloud of singular shape now arrested her attention, and something in its conformation recalled to mind her childhood's home. It was similar in outline to the house in which she was born; so like, too, were the surroundings. There were the great Lombardy poplars, her mother's favorite trees, which had grown from slips cut from a sapling brought from France by a Huguenot ancestor, who must have with him some reminders of the land of his birth—the home of his ancestors. The trees outlined themselves against the blue background, and the excited woman watched them until they faded away and a group of smaller ones stood out phantom-like against the glittering sky. Suddenly she thought of the similarity of the trees of her old home and those growing in the valley about her. Was it possible that the picture they had made upon her brain was reflected back to her senses from the clouds? No; that could not be, for there was the house in which she had passed her earliest years. So many familiar things were about it that the likeness was remarkable. A long, trailing cloud moved off from the mass, and as it did so it left a narrow strip at the side of the larger clouds which exactly represented the rambling portico that occupied one side of the old home. The representation was complete, and then the woman forgot the present and lived over again her memories. She recalled the unhappy child she had been; the utterly strange and miserable condition of mind in which she had lived, though her external life had been one of more than ordinary brightness and comfort. She recalled, too, the aberrations of mind—her family characterized them—when she

would declare that she saw fairies; talked with them; and was constantly meeting a Stranger, who would tell her many things which she repeatedly declared saved her from harm and pain. It was resistless, this inflow of recollections, and, in what must have been but a brief space she lived over everything of a psychic nature that had occurred to her in her life, and for the first time understood them all. She dimly realized that Rath was in some way associated with that stranger, but she could not explain how, and suddenly remembering that he was beside her she sat up and glanced at him. He was his natural self, and when she looked at him, quietly said:

"You have been seeing visions?"

"What does it mean, Brother; I cannot explain myself."

"When you have done that you will have compassed every mystery."

"But, Rath, was it your object in going away just now to cause me to see in the clouds—illumed as they seemed to be with psychic light—the events of my past?"

"I did not go far away, Upasika. I wished to have you see, and to do so I laid my hand upon your head."

"But you did not move, Rath, and your body was rigid before I noticed the sky."

"True, and yet I was just behind you trying to evoke the memories you so readily recognized!"

"You have a purpose in what you do, Rath, and I am grateful to you beyond expression, but I am perplexed. A dim feeling comes over me now and then that I have lived beside you, known you in some close relationship somewhere, at some time, and yet, Rath, I have not. You are a Brahmin; I am of the West; you are a high Chela; I am— "

"Master's Psychic, and, you do not know what else. It is my duty to have you learn Upasika, and you would progress faster were you once aware of all the past conditions associated with your passage through this material plane."

"Ask Master to have you enlighten me before we part again, for I cannot go forth after this to live the restless, uncertain existence I knew before."

"When you can overcome the mere physical instincts which make you feel fear, and can precipitate yourself into the astral realms, serenely conscious of your great powers, then nothing will mar that permanent placidity of mind which is the attribute of a real occult student."

"But, Rath, of myself I can do nothing; I am wholly dependent upon you, and I lose heart when I think I may not be near you always."

The Hindu looked at her with a sorrowful expression of countenance, and then as if inspired by some intenser feeling, reached out his slender hand and took hers.

She eagerly grasped it, saying, "Rath, it is the old way that you had of taking my hand when I was a little child. What makes me say that?" she gasped. "I did not know you then. Let me look at your hand, Brother; perhaps there is some solution of the riddle in its lines."

The woman studied its singular formation, and then lifting it to her lips reverently kissed it.

"The light breaks, Rath; this is the hand that saved me from drowning in baby days; that guided me through dark places; that kept me safe when my untrained nature would have made me betray to the ignorant the strange occurrences that seemed then as natural to me as they do now. I have groped my way so far, Brother; will you tell me more and let me know why, if you sheltered me as a child, and led me aright, you left me for so many years to wander alone through error and misery? Did I lose you through some fault of my own? How came I to find you? Oh, tell me, Rath, what does it mean?"

"Seek to explain it yourself, Sister, for only by endeavor can you learn, and I can help you only when you are striving your utmost. Nothing is done for you as a favor; you are compelled to earn your own schooling, and hence are mainly self-taught. Enlightenment comes only through individual effort. You now see," he added, more cheerfully, "there is nothing new or strange in occultism."

"That you are kinsman to me, Rath, I know, for your power over me has been unchallenged all my life. That I am your kinsman is proven by the patience and unwearying kindness with which you have instructed me. Oh, if I could but pierce the wall of ignorance that bars me from knowing the reality, how grateful I should be!"

"It is not a question of gratitude, but of perseverance. It is better to dispel the darkness yourself than to be grateful to any one for service. Longings hinder growth; you are a child just learning to walk, and your fear causes you to beg for props to support you. Strive on, and even though you falter, yet

strength will come with each new attempt. I am not permitted to tell you your past incarnations, one or many, or the circumstances under which you came to be the personality you are; nor am I inclined to forfeit any good accomplished with you by encouraging you to wilful and misdirected attempts to reach the desired goal. You know the dangers. Close beside you, alert and powerful, can come the creatures of darkness directed by the stronger will of those who, knowing the nature you possess, would divert your thoughts to them. If, in an unguarded moment, you should form a strong wish to know these things, regardless of consequences, you would speedily be aided by those who are eager for power and dominion, and who are inspired by the spirit of hate and selfishness. You know how necessary it is for you to preserve a right attitude in occult study; and, above all things, to pursue your work in an orderly, courageous, and selfless manner. Your chief danger lies in this direction, for you are beginning to fathom the knowledge you desire, and are so overpowered with it that you fail to realize your excitement. Try to think of youself with the calmness of a stranger, and do not be led into anxiety or suspense. What is not learned by you now will come to you in time, and all that you have to do is to maintain a serene and unruffled demeanor. 'The road winds uphill all the way, aye, to the very end,' as I have told you before, Sister. The goal is only for those who conquer the poisons of the senses and bend their carnal natures in happy submission to the spiritual. Cast aside fear, doubt, curiosity, selfishness, which latter is uncharitableness, and trust *Davanandji.*"

The Hindu gave her a tiny package which he took from his breast, saying, "It is the Master's gift to you, and possessing it you are become his accepted pupil."

"We do not part, Rath?"

"No; I too have the talisman. We have waited a long time for you, Sister."

"You will not leave me, my Brother. With the world and its duties I am done forever. I do not know how I lost myself in its mazes, but at least I am sure that you have never forsaken me and never will. The Master shall have all my service, and I am ready to do his bidding."

"Steady, enthusiast, you may have cause to remember these words."

"But not to regret them, Rath."

"It is well;" and so saying the Chela lifted his hands above her head, repeated a mantram in soft, musical tones, and then gave her occult teaching new to her.

She was quickly made aware that she was receiving instruction for a yet higher initiation, and prostrating herself on the earth, she repeated after the Hindu the vows of the Order.

(*To be continued.*)

THE HOMESICK

BY MOHINI CHATTERJEE.

When the eyes of day are closing,
And the shades of eve reposing,
On the sleepy lap of Rest,
And a pining maiden ray
Like the dying dream of day
Hovers o'er the darkening West.

My weary spirit seeks to fly
To other land and other sky,
And other face of man,
Where the soft-eyed cattle roam
Among the palms of distant home,
Where first his race the sun began.

Here kindness spreads her gentlest wings
And love of friends in murmur sings
And keenest play of mind ne'er ends.
But oh! my heart looks far away
To shadows of another day—
To other days and other friends.

THE INNER LIFE AND JESUS, THE CHRIST

By C. H. A. Bjerregaard

XV.

The Mystics and the Help They May Give Us in the Spiritual Life.

THE mystics are the people who religiously represent the Inner Life. There is, of course, an Inner Life in many other human activities and mental and moral conditions. But it is generally called by other names. In philosophy it is called idealism; in literature and art it is romanticism and transcendentalism; in religion it is mysticism; once there was a social movement in Florence akin to the main idea of the Inner Life, and it has been called feminism. Every mechanic and professional man or woman, if there is any direct relationship between their profession and their mental, moral and spiritual life, live an Inner Life of their own. If you will inquire, you will find that on their various planes, idealism, romanticism, transcendentalism, mysticism and feminism and whatever else they be called, all have the same main character. For instance, they all point away from the incidental to the permanent, and, they all profess a larger life than that commonplace one in which they are compelled to live. They all look upward or inward to an ideal, towards which they grow or which they desire to reach. All such characteristics are also those of the Inner Life, such as I speak of it religiously or mystically; and, like the religious Inner Life, they have also their own specific marks and methods.

It may be well before I talk in details about mystics and the help they can give in spiritual life, that I say something about the mystic character and what makes one a mystic. I may perhaps best come directly to the subject, when I say that no man or woman who is satisfied with himself or herself ever is mystic. It is an inner restlessness and an intense longing and yearning for the other, the hidden self, that causes that search called mystic. A mystic always feels himself and herself one-

half of a whole with whom, or with which, he or she seeks union.

That other half may be called or visualized internally as God, "Great Nature," or the Beloved, and, it is usually the case that for a man the vision is a superb woman, and for a woman it is a great man. But the vision is never sexual. It has no such definite character. It would be a grievous error to think of licentiousness in connection with such vision. If I may use an illustration from Greek sculpture, I would say the vision is like one of those wonderful heads who is so genuinely human, that you can not tell whether it is that of a man or a woman. It has the power to give satisfaction to the longings and it has the redeeming quality; it lifts the mystic into the sublime life called Eternal.

When you hear a mystic talking about "union," and that is the main search, it always relates directly or indirectly to this yearning. Before I enter upon details regarding the Inner Life of the mystics, I will say a little about the literature that relates to mysticism.

(1) We have many treatises by mystics, but not written by the mystics themselves. Most of them are edited by others or they are merely reports on their teachings made by mystic friends. These writings must be studied with some caution because of interpolations, and because they are second hand. Nevertheless, they are our only literary sources. The reason why there is so little original mystical literature must be sought in the fact that mystics are not possessed of the missionary delusion. They know, what missionaries do not know, that truth needs no desperate efforts for its propagation. It grows of itself. It is only falsities that need defence. Only the artificial needs tending, and creeds are as unstaple as houses built on quicksand. The mystics, being good psychologists, never engaged in mission work or in any kind of propaganda, nor will they ever do it in the future. When asked to speak they do it with vigor and earnestness, and the listeners never have any doubt about their convictions and seriousness. A mystic's speech is more of a testimony than an argument or an apology. It finds an audience among congenial souls.

(2) In the great libraries of the world is found a large mass of books on mysticism and about mystics. They are all written by people who were not mystics themselves and there-

fore disqualified from writing. Mysticism is not a subject that can be treated like a scientific subject, nor are mystics made as you make cheese, or any other article for the market. Mysticism is a subject so thoroughly personal that only personal experience can deal with the subject. I say, therefore, that all this literature has very little value as far as the Inner Life goes; its main value is historical. This library literature is increasing at an alarming rate as we come nearer to our own day, and it treats mysticism as a pathological phenomenon. An allustration may be drawn from William James' Gifford lectures.

(3) There is also floating on the bookstalls another class of literature on mysticism and mystics. It is represented by books and pamphlets published by modern fakirs and professionals who make money out of anything new and unusual. They are the modern representatives of the sophists of olden time—and they are as contemptible. I, of course, condemn them and their literature and the authors ought to be sent to insane asylums. That literature belongs to psychiatry and not to the Inner Life, and its authors are dangerous for the commonwealth.

In short, the literature on mysticism is very limited. And the reason is not far to seek. Mystics are not missionaries. Mysticism is not a propaganda. When a religious system sends out missions it openly declares that it inherently has no self-proving truths to offer, but must fall back upon artificial means.

In these essays I make no use of the last two classes of literature. I shall introduce some of my own experiences and that which I have learned from intercourse with Oriental and European mystics. I do not know any mystics of Yankee blood, hence I can not speak of them. The little genuine mysticism in this country is found in a few New England writers, but these men were something else besides mystics.

In the mental history of mankind there are a few words that always have been misunderstood or abused. The word mysticism is such a word. Sometimes it is explained to mean that which is misty and unclear, irrational and foolish fanaticism. Sometimes it is used with scorn, sometimes with reverence. I shall use it with respect and reverence, because I have learned by personal experience that the word mysticism contains historically the most sublime thoughts and ideas that

mankind has ever conceived. I am not blind to the many errors into which individual mystics have fallen; nevertheless, the word means spiritual freedom and a revelation of the profoundest mysteries of soul, and to use it as being synonymous to spiritual obscurity and religious fanaticism is to do violence upon truth.

Now to some of the main points of mysticism. First of all, it proceeds from the fundamental conception of Immediacy. The soul knows the divine directly and without any means and it lives and moves in the divine directly without any help of objective things. However much individual mystics may differ in their presentation of this fundamental conception, they all agree that they have an inner certainty that needs no demonstration and an inner light that can not be surpassed or improved by intellectual means. They also agree that the only thing they must do in order to remain in their Inner Life is to curb their passions in their own hearts and in the objective world without them. By such self-regulations they know the Divine—because of the Divine.

They also agree that to keep the looking glass of the soul bright and shiny, they must keep themselves in a devout attitude towards the Divine. And devotion in general means that the Divine to them is and must remain the Highest Good, which they in no way can or will bargain away for anything.

It is evident from this, that these definitions preclude any development or change such as evolution is ordinarily understood. And so it is. Mysticism from the standpoint of science, history and philosophy, knows no progress and has no history proper. It is involution, not evolution. A mystic sinks into, rather than goes out of himself. While mysticism thus does not follow the course of things, it has nevertheless a progressive development of its own. It moves on the inward ways and away from all and everything visible and tangible. Its course lies in the direction of the deep internal roots of the Divine. Its gaze is drawn in the opposite direction of the vision of the human eye. It burns with a flame that is not consuming. It speaks with a voice that has no sound; which is heard where there is no time nor space, but only causes. No nerve vibration can compare to its intense perceptions. Although it is exalted above all comprehensions it is limited by circumstances of life and death. Heraclitus knew this. Said he:

"Though you trod every path you could not find the limits of the soul, so deep is it in its essence."

Psychology, ancient as well as modern, is utterly bankrupt when it comes to honor any claims upon it for an answer regarding the soul's depth and powers. It knows nothing of Being. All it does know is a little about phenomena of "the coming to be," phenomena only, and nothing about the real character of movement.

What is it to be? I dare not say that I know. But this is what I perceive. I say perceive and mean to convey the idea of having felt rather than reasoned; I indulge in picturesque language rather than in logical statements because I wish to suggest rather than to teach. I do not appeal to will, but rather to my reader's undefined sub-consciousness because there lies the connection between phenomena and reality.

It is to feel the soft warmth of the universal pulsations; to drink the blood of life; to be illuminated by "phosphoros" and to mingle with God. It is to dream or, which is the same, to draw off the juice of lucious fruits and to vibrate with the strength of cosmic beauty. It is to feast on eternal forms and created shapes, on colors and powers. It is to participate in the councils of the everlasting forces that organize and fill all things living and dead. It is to sit at table with death and greet the souls invited to the banquet of shadows; to have no fears, no anxiety and no care. At that table to shake hands with pain and not to suffer; to understand the mystery of hatred and war; to eat the cakes of disappointment and be refreshed thereby and to toast the spirit of evil. All these experiences mean to live in the spiritual nature of things and to be selfcentered; and, that is something of the meaning of "to be"; that is something of the Inner Life; that is something of the Mystic Life. Many useful studies on "immediacy" could be made from the standpoint of Kants "Critique of Judgment." As you know or may easily learn, Kant insisted that the real nature of the world can only be apprehended by sympathy, and not by intellectual research nor volitions. I recommend a study of Kants method of philosophy as an introduction to a philosophical understanding of mysticism.

While these definitions seem to remove mysticism beyond any and all lines of practical usefulness, they nevertheless do not do so. The sum total of the definitions given is this: Mysticism deals with the causes of things; and, as no "practical"

life can be without a knowledge of causes, as these lie in the spirit, it follows that, far from being remote, mysticism becomes or should be the very essence of all our doings and thinkings. The fact is that mysticism has never thrown scholastic dust in anybody's eyes nor given us empty words and phrases instead of living truths and real information. A mystic always forces his listener to foundations; always leads conversation to essentials; always tears off the clothes of hypocrisy and exposes the true nakedness; always acts openly and unselfishly; always travels with you like angels do with each other on the highroads of heaven, admiring the wonders of creation. It never dodges a problem or makes insinuations. Its conduct of life is clear in its form, strong in its execution, rich in its manifoldness of application and is always in harmony with the larger designs of existence.

Mystics do not fight like those who engage in the so called "struggle for existence." In the scramble, those who engage in the struggle for existence summon all their brutal powers to the front and hurl them at the neighbor or anything in the way of their egoistic endeavors. Mystics, on the other hand do not fight for the glittering treasures of life which life brings them, because the constitution of life is so that the true and the good must prevail, even if they have to wait awhile. By waiting they loose nothing and have nothing to regret. The brutal man always feels sorry when he comes to the end of the game and death calls him. He sees then how unnecessary was his brutality.

You see then how the mystic fights. He fights by not fighting. He is therefore an example upon people of one idea, of one purpose. It lies in the principle of mysticism that by not being entangled in the phenomenal, the incidental, the passing, the mystic gains the essential, the real and the permanent. I may quote an ancient fable quite apropos. The sun and the wind wagered who could quickest get a certain traveller to take off his coat. The wind stormed and raged against him, but the more violent it grew, the tighter did the traveller hold the coat. The sun, on the contrary, silently but warmly shone upon him, and the traveller took off the coat. The mystics are such suns.

There is still another point to be mentioned in which is to be found the essence of all mysticism, such as we know it historically. It is this. All mystics, even those who appear

to have been orthodox in a Church sense, dwell in the recognition that the Divine is immanently present everywhere. This doctrine of immanence so vigorously maintained by the mystics has always brought them into conflict with any and all religious bodies that are founded on the sacerdotal idea: bodies and creeds that hold to the transcendental idea, which is, that the Divine is outside its creation and not even the spirit of it. On these two doctrines all knowledge and creeds take sides and reconciliation is impossible, because neither side will see that they are one-sided and their intellectual capacity is too small to comprehend that both doctrines may be true, simply because they are two extremes and should find their at-one-ment in the middle by a conception of the whole. The transcendentalists have all organized priesthood on their side and it fights for a living. When its mediatorial office is denied, it looses its job. The immanent doctrine has all philosophy, science and pure religion on its side, and has never needed to fight for recognition or maintenancce. It is the natural philosophy of the human mind. Immanence is the elementary thought of all speculative philosophy. It alone gives color and zest to the ordinary life and can lift the soul on the wings of the image-making power into the infinite realms. While the transcendental and isolated god of the priest has closed all avenues to bliss, being and happiness.

It was the idea of immanence that justified Paul in saying: In God we live and move and have our being. It is the immanent God and no transcendental power that touches the praying heart and sustains the martyr. It is the everlasting presence that sanctifies all deeds, even the minutest, and which spreads a veil of holiness around innocence and raises the proud brow of young manhood. Immanence is the charm of poetry and art; it shows us the divine presence of rhythm, color and line. No transcendency could produce poetry and art or any of the uplifts that our Inner Life grants us. Transcendency produces sterility; it blights all hopes; it cramps all hearts and its logic throws us into the gulf it has fixed between the Divine and ourselves.

To overcome the self-imposed barrier transcendentalism offers revelations, but Inner Life people and mystics usually have spurned them, declaring that revelations do not reveal anything and that the faith demanded in them is destructive of spiritual life. The only revelations mystics and Inner Life

people believe in are those of their own hearts and these illuminations do not come with authoritative commands to others. They are individual, and, universal only if others receive the same illumination and the same power. Inner Life people and mystics, being so strong about immanence, have no use for theological gods and stories of creation by a divine fiat. They deny the official God and feel that there never was a time when the world was not. Rather than listening to a God made by theology and living in a world hampered by ceremonial laws, they prefer the mystery. The word mystery has a magic sound to a mystic, which the word revelation has not. The mystics are so intense about immanence, because they pre-eminently represent the moral forces of life and "the moral force" is but another name for the all present divinity acting in the world. The mystics work by will—to put it psychologically—rather than by understanding or beauty. Many of them—the most intense—have even in the past been so careless about forms, that dirt and misery have been their glory. Many of them have had a poor philosophy, or simply used the philosophy of their age or church and never felt the lack. In the development of volition and obedience to God's will, they have completely overlooked or cared less for the two other sides or mind and heart. They have been wonderfully strong in their one-sidedness, and believed that they chose "the better part." They were the strong ones that bore the burdens of their time, but they did not beautify life nor did they clear the mind of sour marshes and weeds. That was not their mission.

Demagogues and agitators of that kind, have charged that the mystics of the past have not been sufficiently engaged in the world's work, but such vicious attacks as that of Milman's (Latin Christianity, Vol. VI.) on Thomas a Kempis is very ungracious. In their defence, I say that they did the work which came to their hands, and such work was in their day radically different from work in our day. There was no sociological movement in those days, and social service then did not mean tenement-house work, playgrounds for children or any of the thousand and one features of today's work. Their work was mainly religious and, that was wanted because the church was degraded and its ministry corrupt. At the time of the Black Death, for instance, the priests ran away from their charges and could not even for money be brought to bury the dead or visit the sick. At that time the mystics ministered to

the sick, buried the dead and relieved their pain everywhere. And it is not reported that they were stricken by death in their labors. Milman's attack shows the total lack of comprehension of the work mysticism stood for in the Middle Ages.

In defense of mysticism it must be asked: If it were a useless movement and a feature of no consequence to human society, how is it that it exists everywhere and always is the beginning and the main feature of all reformatory agitations? Nature is not known to maintain useless members; and she mercilessly cuts down all hindrances.

Mysticism is found wherever man spontaneously perceives the truth and puts off all kinds of binding and hindering creeeds. It exists in formalistic China in Taoistic forms; it has conquered ritualistic Brahmanism and created the Upanishads; it has found a home among nihilistic Buddhists, and it has created the wonderful Sufism out of fatalistic Mohammedanism. It was once the main charm and occult meaning of Free Masonry. It was mysticism that built the masonic "temple of humanity," and all the Christian sects have in their original states had more or less of it. It was their mystic elements that gave them entres where they found it and it was the loss of the mystic element that has made some Christian sects curses. Mysticism is the one surviving and indestructive force in religion. Religion draws its fundamental support from it, and its bearers are the mystics, "the silent in the land." The others are only camp followers.

As regards ethics, the mystics also here are on a far safer ground with their realization of the divine immanence than any body else who may take his commandments from a transcendental god, and through a priest as a medium. The mystic has the inner assurance. The transcendentalist may believe the priest and take his word for the accuracy and divinity of the commandment. As a matter of course no life of freedom, of self realization, or self respect is possible except on the basis of immanence.

It may be well enough for a time to compel immature souls to obey imposed laws. A child can rarely understand why it must obey. But grown people—people who are in the Inner Life—are beyond laws, regulations and ceremonies. They make their own laws for conduct. Mystics have always maintained this truth., Many false mystics have also maintained that spiritual law; but, being merely pretenders to spir-

ituality, the civil powers in control have rightly put them in prison. Be careful what mystic you learn from! Evil spirits often betray an unguarded soul.

The Inner Life or the Mystic Life has expressed itself differently in the different ages. In the past it was of the heart; that is to say, it defined itself as a sympathetic and loving disposition. It centered its life physiologically in the heart and interpreted its psychological phases by the heart's vital movements. A man of the heart means the inward personal life seen as an organic activity, and that organic activity was man's personal consciousness and was claimed as a spiritual manifestation.

With the Hindus, then as now, the sun of knowledge rises in the heart. The common sensory is Brahm. The light within is the light of the heart and the true light is the light within the heart. The ancient Persian taught the same. In Homer the heart also is the living light within. Pythagoras was the first who transferred the locality of the Inner Light from the heart to the brain where the Occident ever since has located it with the exception of Aristotle and his followers. They located the soul in the head.

TheOld Testament and Jesus also located understanding and knowledge in the heart. Most characteristically, Jesus said to the scribes: "Why think ye evil in your hearts" (Matt. IX. 4). It was on an occasion when they brought a man sick with palsy to him, and Jesus had said to the sick: "Son, be of good cheer; thy sins are forgiven." Jesus knew the thoughts of the scribes and heard them say within themselves: "This man blasphemeth." Jesus here most directly and in an unequivocal manner attributed thoughts and speech to the heart and not to the brain. This point is of much importance for the understanding of the life he lived and the psychology he taught. It colors all his actions and his teachings.

Here are a number of other quotations showing that the Bible at large locates the Inner Life in the heart just as Jesus did. Mark VII. 21: "From within, out of the heart of men, proceed evil thoughts." Luke VI. 45: "Of the abundance of the heart the mouth speaketh." Luke II. 35: "The thoughts of many hearts may be revealed." Job, XXVII. 6, cried out: "My heart shall not reproach me as long as I live." In Isaiah XLVI. 8 the common version has it: "Bring it again to mind"; but the Hebrew is, "Go into your heart." Ps. XIV. 1: "The

fool hath said in his heart, there is no god." These, and numerous other quotations that I could enumerate, clearly bear out that which I said, that in the Orient the Inner Life is located in the heart.

This then was the past ages' way of centering the Inner Life and of defining it. It is gone and past to a large extent. Only mystics of later ages who still live on Bible food continue that manner of presentation. In itself it is a religious and intensely personal view. It speaks constanly in love terms and to a personal god, whom it "fears" and with whom it seeks union, a union which often is expressed in so material terms that we of the Occident are shocked.

The Inner Life that has manifested itself in the Occident has usually expressed itself in terms of an intellectual brain. It has been philosophical and very commonly of the faith type. It has sought and found innumerable expressions of mind wherewith to formulate its cognitions of God, or the impersonal Absolute. It has usually sought understanding first and called its understanding by the name of contemplation and by contemplation it meant a beholding of its ideal. Almost all the Christian and Mohammedan mystics belong to this class.

We may well in our own day again speak of mystics and the Inner Life. And what is the Inner Life today and that of the future? If I may declare what it is and what it may be in the future, I would say that its life is an everlasting process of transformation of values, and that it seeks freedom in its ever restless advance. It is ever on the wing and soars far above heart and understanding in a unity with the ideal, a unity which it has reached and constantly confirms not by exclusions, but by inclusions.

Of course, there are today but few such mystics, but the tendency to that kind of Inner Life is strong where true religious life shows itself. To that which I have said I will add a few observations I have made and which tend to illuminate Inner Life of the future.

By comparing the life of the mystics of the past to the mysticism that stirs the souls in our own day, I find that they differ in this essential way that the moderns are never at rest; an eagerness unknown before and a continuous quest drives them inward towards the being of their own lives and outward towards the greater being. All mysticism, to be sure,

may be characterized that way, but the moderns pursue the soul's inheritance as mystics never did before.

Past mysticism was largely ascetic and very often misunderstood the use of ascetic practices. Often it made them an end in themselves. Moderns use self denials and self tortures as means only. That modified attitude allows them the use of many passions and inclinations, which the ancients feared. No more do mystics check their yearnings and longings or questionings. It used to be mystic practice to refrain from any soul adventures; but now free scope is given to the unsatisfied soul's explorations and ascents on mountains of light and joy. It is no more a practice to deaden the inner voices that call for an understanding of life's mighty throes, its discouragements and contradictions. The modern mystic mind feels that it is safely buoyed and cannot be driven on dangerous shores. It realizes "the almighty arms beneath" the small canoe, and therefore it courageously voyages across uncharted spaces. But mystics are not reckless, nor do they invite temptations. They do not indulge in vileness in order to taste sin and death. Their quests lead to a transfigured life and a definition of the central urge of their whole being. Here is still another distinction. Mystics of the past sought retreats; they lived solitarily, in cells, in deserts, anywhere where they thought they could flee the world, the devil and the flesh. The history of past mysticism shows that these people did not escape the dangers they fled from; on the contrary, they got them all in an increased rate. Mystics now seek the sun and the light; they live among human beings; they keep the devil away by a cheerful countenance and give the flesh plenty of useful work to do. They shun the cave, and travel the open road of the universe. As a result of this changed attitude the mystic mind no more feeds on its own husks, nor drives around in a circle of its own thoughts; its introspections no more return upon themselves. Its onward march leads nearer the center of the spiritualfountain; its thoughts feed upon the vast stores of Divinity; and reservoirs of illumination wash away all torments, doubts and despairs. The potencies of life lift the mystic of today out of the sands of ignorance and set him in the large places of progress. The entirety of existence becomes the chief term of vocabulary and all those words which spell limitations, fear, intrenchment, are struck out.

The mystic of today recognizes the Divine in the thunder-

storm as well as in the gentle zephyr of the heart. He works by a "both-and," not by an "either-or." Am I not justified in my assertion that the mystics may be of help in the Inner Life and that the world loses a great opportunity by ignoring mysticism?

It may be well to review the history of mysticism represented by a few of the most prominent mystics. I will leave out all details relating to their lives, but make a careful statement of what they taught and what their experiences were. I do this that you may know just what to devote yourself to in your search for the Inner Life.

Beginning in the farthest East, I mention Laotze and his book the Tao-Teh-King. As I have already written fifteen essays on the book, and as they were printed in "The Word," I need not say anything further at present, than that you will remain blind to such beauty if you neglect Laotze.

From China I come to India, and its treasures of heavenly wisdom in the Upanishads. Throughout these treatises, we are led up by means of multiform sensible symbols to uniform deifications. "The One and the Many" is the theme. The Upanishads are Vedic theological treatises of various dates; most of them antedate the Christian Era; some are probably post-Christian. However, whatever be their date, the theology, cosmology, psychology and eschatology they contain, is all mystical—theosophic wisdom, and indispensable for those who wish to know what the Inner Life is and how Oriental Theosophy compares to Christian Theosophy.

Though the Upanishads are full of contradictions, they nevertheless agree that Atman, the Self, is the all and everything of what is and what is not. And they exhaust themselves to find means by which to say so and also to assert that no descriptions even approaches the subject. At the same time that the Upanishads are so emphatic about our nescience, they nevertheless also declare that Atman is not unattainable, yet that Atman is really ourselves.

I would say that to understand this exoterically as well as esoterically is not only the beginning of all mysticism and theosophy but also the end of both.

At present there is no time to enter upon the cosmology of the Upanishads. They are as profound on those subjects as upon theology, and indispensable for a study of the theories of the Inner Life.

(*To be continued*)

SUMANGALA, AND THE ISLAND OF CEYLON.

By an American Newspaper Writer.

THE Very Reverend H. Sumangala Thero, High Priest of Adam's Peak, and Principal of Vidyodaya College, Colombo, Ceylon, is recognized as the leading Buddhist Priest in the world.

He is now very old and feeble, and, according to Dr. Vincent Wijitunge, who lives in Colombo and sees him often, he can not last very long. But, he adds—"He is one of the ablest, if not the ablest priest we have in our country in spite of his age, and he is still doing good work."

"Sumangala," as he is affectionately called by his people, has devoted his long life to the work of educating and elevating the Singha in Ceylon. The youths of the country are given free tuition, and every boy has all the advantages the schools afford. They are all treated alike and are instructed in their religion along with the three R's. It is this teaching that so steadfastly binds the people to the support of the monastic system. The chief rules taught are humility, temperance, and meditation on the transitoriness and unreality of life, and the relief that is found in following the noble Law of Buddha. Sumangala has placed western students of Buddhism under many obligations, for he has devoted his great learning to the use of those who sought instruction and he has been most helpful to all who have traveled in his country, and sought his acquaintance.

When Madame Blavatsky and Colonel Olcott visited Ceylon on their way to India in 1878, Sumangala welcomed them, and, it is said, called their attention to the fact that they had landed on the 2500th anniversary of the Great Teacher's birth. He deemed their mission to have been inaugurated under most favorable circumstances and has ever been interested in the work done by them, and in the society they founded.

Dr. Wijitunge describes his personality as being most noble, and his manners so kind as to win universal reverence. He will soon cease to be the guide of his people, and when he

dies all Buddhists will mourn his departure. The Buddhists of not only Ceylon but of all countries pay him honor, and no man living is more widely beloved.

The American people, excepting the comparatively few who have traveled in the East, have vague ideas of Ceylon, the beautiful isle, and Dr. Wijitunge, while a student in New York, often expressed amazement at the lack of interest on the part of the public toward a land, "the most beautiful in the world," at least to those who best know it. From a paper he wrote regarding his country while living in this city the following instructive facts are taken.

Ceylon was known to the people of India by the name of Lanka, or Lanka Dwipa meaning the resplendent island. In some of the Buddhistical books Ceylon is referred to as "The pearl drop on the brow of Aryavarta" (the land of the Aryans, now called India) while to the Chinese it was known as "the island of jewels." The Greeks called it "the land of hyacinth and ruby," while the Romans called it Tabrobane.

Ceylon is supposed to be Ophir and Tarshish of King Solomon's time, it being the land from which he obtained his gold, silver, ivory, peacocks, almug trees (sandal) and spices. It was through trading with Ceylon that King Solomon and Hiram of Masonic fame derived their knowledge of "Magic," from India.

Some have claimed that Ophir was a place somewhere in the southern part of Arabia. If that was so, it could never have taken such a longtime period as three years to go to Ophir and return. The twenty-second verse of the tenth chapter of 1st Kings reads thus: "For the King had at sea a navy of Tarshish with the navy of Hiram. Once in three years came the navy of Tarshish, bringing gold, and silver, ivory and apes and peacocks." Furthermore, the peacock is a bird indigenous to India and Ceylon and not found in Arabia at that time. The almug tree referred to in the same chapter is a tree that grows in India and Ceylon, but not in Arabia.

To the Arabs Ceylon was known as "Serendib." According to them it was the scene of Sindbad's adventures. Ceylon is evidently a corrupted form of "Serendib."

Some of the western people labor under the impression that "Cingalese," right spelling Singhalese, was derived from the word Ceylon. It is not so. The Sinhalese are not the aborigines of Ceylon.

Our ancestors were known as Sinhalese (Sin ha lese) before the word Ceylon was coined.

Sinhala from Sinha, lion, hala to fell, hence the word Sinhalese meaning lion killers. Wango Desa, north eastern part of India, was the original abode of the ancestors of the present Sinhalese race. A lion that devastated a part of that country, defying the prowess of many a warrior, was killed by Prince Wigaga, who was from that time known as the lion killer.

The band of warriors who came over to Lanka Dwipa, now known as Ceylon, under the leadership of Prince Wigaga, called themselves the lion-killers or Sinhalese.

POWERS WHICH ARE WORSHIPPED.

By C. H. A. B.

How we all stand in a direct and worshipful attitude to the plastic energy of the word, Ishwara; the personified sum total of the dreaming consciousness of the world, Prana; the personified totality of making consciousness, Purusha. And that is, of course, wrong! You, and I, may deny it! We may say, and think ourselves perfectly truthful, that we do not worship these powers. Thy assertion is nevertheless true—our passions prove it! Our "Will" proves it! Our "Intellect" proves it!

THE ORGAN AND FUNCTION OF HEARING

By ALEXANDER WILDER, M. D.

WE have made a fair review of the structure of the ear. The external ear has been noted, with its auricle and meatus; the middle ear with its more complex arrangement of ossicles and apertures; and the internal ear, with its vestibule, semicircular canals and cochlea.

The ear is, as I have declared, the outgrowth of the auditory ganglia. It has been shown to proceed in the embryo, and facial nerves, are joined together and proceed some ways along the crura of the cerebellum, before leaving for their peculiar errands. The ear is at the extremity of the audtiory nerve, just as a flower is at the end of its foot-stalk. It grows at one point and the cerebellum at another. The auditory from the vesicle of the medulla oblongata; the ear sprouting out after the same analogy as the eye. Indeed, there is also a striking correspondence of functions and structure. We will allude to this, perhaps at some future period.

The branches of the auditory nerve which passes into the cochlea passes into a ganglionic structure which is spread over the whole internal portion of the membranous zone of the lamina spiralis. In this as well as other remarkable circumstances, it is constructed after the analogy of the retina of the eye. The branch of the nerve which proceeds to the vestibule is divided into branches which join the membranous labyrinth at each of its enlarged points. We have mentioned that this part of the internal ear was filled with fluid; the enodlymph and perilymph: and besides contained little pebbles or otoliths of carbonate of lime. A branch from the fifth pair is distributed over the external ear; and another from the facial nerve enters the middle and internal ear. This is necessary to assure the general sensibility and motion of the various parts of the organism. The auditory nerve at most deals with sound; the facial with motion under the direction of the will; and the trifacial with the sense of touch and feeling.

The otic ganglion of the sympathetic system also communicates with the ear. The tensor tympani muscle is supplied from it the most liberally.

The function of hearing now requires our patient and critical attention. It has been usually explained that the sound-waves entered the meatus or auditory canal, and struck against the membrane of the ear-drum. This is thereby thrown into vibration and the movement is communicated to the little chain of bones, which convey it to the fenestra ovalis. This membrane also vibrates and the water or lymph in the vestibule is agitated; by which means the ganglia and filaments of the auditory nerve are impinged and the sensation is conveyed to the sensorium and the brain. The same conjecture assigns to the three semicircular canals the duty of determining in what direction the sound is coming—whether from above, below or sidewise. It is also supposed that the membrane of the tympanum is tightened or slackened, as may be necessary to enable it to receive the waves of sound after the most available manner.

However easy this theory is to understand, and however well it seems to account for the matter, it is not quite correct. There is too much machinery about ears, too much surface, too many muscles to move and vibrate, too great a variety of bony and membranous apparatus, and too complex a nerve-structure, that is left out by this simple conjecture. The way, too, that the ear grows from the medulla and is sustained by it, indicates that the truth of the story is somewhat different.

We perceive these peculiarities in sound-waves: intensity, pitch, and quality. One sound is louder than another; there are various pitches or notes; and again, sounds differ, as in the case of voices, cries and the clangor or melody of musical instruments. Winters on Acoustics describes the waves of sound as possessing these peculiarities: intensity, note and quality, with which the organ of hearing has to deal. We may presume that the ear is constructed perfectly for these purposes. The drum measures the intensity of the sound-wave; the cochlea recognizes the length; and the semi-circular canals determine the quality. The ear, if this is true, is not an homogeneous organ. One of these three parts may be absent, and its peculiar function is certain to disappear with it.

The membrane of the tympanum, as has been already remarked, is placed obliquely at the bottom of the auditory

canal. There are two conspicuous muscles in the tympanic cavity, the tensor tympani and the stapedius. They are voluntary and move by direction of the will. The former is attached to the petrous bone, and inserted in the short process of the malleus; when it contracts it tightens the membrane of the tympanum and draws it inward, also pressing the fenestra or oval opening of the internal ear. The stapedius, which is attached to the fenestra, rotates the base of the stapes and so draws it away from the vestibule. These two muscles antagonize each other; the facial nerve supplies the stapedius and the otic ganglion the tensor. The effect of the arrangement appears to be that the tensor protects the ear from loud sounds, and the stapedius enables low tones and whispering to be heard. It is certain that the destruction of the membrane of the tympanum has the effect to make sounds unendurable. When the tension of the membrane is increased sonorous waves pass through it with less readiness. When we hold our breath, compressing air into the tympanic cavity through the Eustachian tube, we enfeeble the faculty of hearing for the time. The same circumstance is observed upon descending in a diving bell or going up suddenly in a balloon. It is comparatively difficult in the diving bell to hear voices.

The stretching of the membrane internally is accomplished by the contraction of the tensor. When the sound-waves impinge on the membrane, they tend to throw it into vibration; the tensor contracts to a degree which brings the membrane to a standard of tension. As the tensor is a voluntary muscle, the mind judges of the degree of force requisite to produce the result. The condition of contraction enables this. Nevertheless the contraction is a reflex action and preceded, as all reflex acts are, by an impression. This is made primarily on the auditory nerve; but the mind takes no cognizance of the effect, and becomes sensible of it only indirectly through the contractions in the tensor tympani.

The Eustachian tube affords a ready passage for the air between the mouth and the tympanic cavity. It thus prevents the air from becoming too dense or too rare; which would disturb the action of the contracting tensor muscle and produce thereby a false estimate of sound. The tube is also an outlet for mucus.

The little drain of bones, therefore, while permitting sound to pass through them, as we have suggested, have the

function of tension instead of tightening the membranes at each extremity. They help the completing of the auditory perception; but are not absolutely essential to the appreciation of sounds. Whatever affects the facility of vibration of the membrane of the typmpanum as thickening, or stiffening, or unusual degrees will render the hearing dull; but the membrane may be itself perforated or even undergo extensive lesions without any apparently corresponding effect. But if the stapes is injured or removed deafness is certain to ensue.

The structure of the cochlea is so peculiar that the function has been long recognized with more or less distinctness. Any person famliiar with music, has little difficulty in this matter. The appearance of the cochlea is like a snail's shell. It is a conical tube wound spirally and making two and a half turns. Its interior is divided all the way by a transverse partition, the lamina spiralis. At one extremity the partition stops, and the two divisions communicate. At the broad end they open each by a mouth; one, the scala vestibuli into the vestibule or prepart of the internal ear; the other, the scala tympani into the tympanum.

The modiolus or little socket is the core or central axis of the cochlea, on which that structure is built. Indeed, the bony partition, the lamina spiralis, is really a process of the modiolus. Through the two the auditory nerve makes its way by suitable channels to the interior of the two scalæ or divisions. A part of the lamina is the cochlearis muscle. The auditory nerves terminate here in a ganglionic material that lines the membranous portions of the cochlea. The function of the cochlea is to determine the time of vibration or note of sounds. A musician familiar with the harp and piano, easily understands the principle by which it acts. Sounds entering the cochlea throw the spiral lamina into vibration; low sounds acting on the broader parts of the membrane and louder ones on the narrower parts nearer the apex. Thus the function of hearing has two limits; one for high and one for low notes; the scale being enlarged through the various degrees of tenseness of the cochlearis muscle.

It is of no consequence how sound reaches the cochlea. It may come through the auditory canal or the bones of the skull; the lamina of the cochlea will act upon it alike. This may be tested by closing the ears and placing the sound giving object into the mouth.

In man the cochlea exists in the highest perfection; in birds it is a short and slightly curved tube, divided, however, by a longitudinal septum; in reptiles it exists only in a rudimentary state.

The semicircular canals are three in number and each have their mouth in the vestibule of the internal ear. The vestibule is first developed in the unborn infant, and is doubtless the essential part of the labyrinth; the cochlea and canals are derived from it. They are all filled with lymph. The canals are evidently for the purpose of determining the quality of sounds.

In short, the intensity of sounds is judged by the tympanum; their pitch by the cochlea; and their quality probably by the canals. In each of them is a little pebble denominated the otolith, which is immersed in the lymph. To have a good idea of this sense, we may consider its gradations. The lowest requirement is the cognizance of noises; then the determining of their direction; after that the determination of their intensity; and above that, the cognizance of those combinations which make up a musical sound. Each of these grades requires a hearing apparatus still more complex than the preceding one; so we have first the lymph, a sac of water containing the otolith. This is agitated by a noise, and so sound is perceived. The lobster goes beyond this and is supplied by the rudiment of the fenestra ovalis. The myxine has a semicircular canal; the lamprey two and others three, opening from the vestibule; and there is also a fenestra ovalis; the osseous fishes have neither tympanum nor cochlea; the naked amphiia have no cochlea and but one fenestra, to which is fitted a stapes; but lizards and serpents have a cochlea. After these, the higher races exhibit a tympanitic cavity, a chain of bones, the Eustachian tube and cochlea. Birds go beyond this, having the mastoid cells, the ossicles, and the stapes actually stirrup-shaped. These several evolutions, harmonize perfectly with what has been stated in regard to the function of the several parts, and divisions of the ear. This is remarkably the case in regard to the canals. Nevertheless, to many of the sounds which we are familiar with, birds and lower animals are perfectly deaf; they hardly appreciate notes of music, except in a very narrow range; some not at all, having no cochlea. Our domestic animals are obtuse to the delicate points of our speech or singing.

In pre-natal life, the development of the ear follows the order of development identically as the various animals do. Man is in turn monad, articulate, vertebrate. But though the organism is at different periods like the corresponding structure of certain animals, it is never employed in any such condition. It is only when the organ is perfect as belonging to a perfect human being that it is used at all.

Let us be careful about how we use words. A perversion of language is about as mischievous as perversion of morals, if the two are not identical. Many years ago I heard a professor announce that he would lecture on the diseases of the internal ear. Eager to learn on a subject which our text-books are silent about, I was punctually present. Imagine my surprise and disappointment when he confined his discourse entirely to the meatus or canal extending from the outside to the drum of the ear. I could have told all that story myself.

Some years ago a chap from the city of New Brunswick visited me to obtain some suggestions in regard to a patient. He had taken the job to cure a man of an incurable disease and wished me to tell him how to do it. Like most of that sect, he was overflowing with words; indeed, I was well nigh carried away with the flood. If he had lived in Noah's time, I think he could have beaten the General Deluge. As fast as I offered suggestions, he would catch the sentences from my mouth, and with a huge amount of talk, declare that he had said or directed the same thing. I wonder how a patient could survive his garrulity. It was about as bad as the doctoring of President Garfield. Not only was he, by his own representation, a physician of superior intelligence and extensive general practice, but he professed great skill in diseases of the eye and ear. He told a story of a cure that he had made. I inquired the seat of the affection. He replid: "the internal ear." I do not know but what that is about as far internal as many minds are capable of going; still, I formed an opinion of this individual which I never uttered. I have been compelled to form a very similar opinion of many persons equally pretentious, and what is as curious perhaps, of a very similar physiognomy.

The moral of these somewhat long stories is: be careful how you use words, and have the right name every time, even if it is necessary for the purpose to call a spade a spade. Be as careful not to debauch words as you ought to be with morals.

The external ear consists of the pinna or auricle, and the auditorius or auditory canal. The function of the auricle is to collect the sonorous waves and direct them into the meatus. We are generally conscious of this fact, as is shown by the practice of holding the hand at the ear when the vibrations are not sufficiently intense for easy distinguishing of sound. The pinna is furrowed after a peculiar manner, for the purpose apparently of constraining the vibrations to follow a certain course. In the lower animals that have it largely developed, the loss of the auricle often causes partial deafness. Yet to mutilate the human being in this way does not appear to affect the sense of hearing materially.

The meatus auditorius is a tube about an inch long, extending to the tympanum. Its vertical diameter is somewhat greater than the other, and it bends downward. The interior is protected by hairs, and by a waxy secretion, called cerumen, which is secreted by the ceruminous glands. Insects sometimes enter this cavity, but they are seldom dangerous. They are generally deterred from doing so, however, by the offensive flavor of the wax. It is not well to tamper with this part of our organism. It is tender and sensitive; and to promote dryness or inflammation by any unnecessary removal of the secretion, will be likely to do permanent mischief. Neuralysis is sometimes thus occasioned. It is always well to keep very clean; but Pythagoras commands us not to overdo.

The middle ear, tympanum or tympanic cavity, is situated in the petrous bone of the skull. It begins at the membrana tympani at the outside and extends to the labyrinth or internal ear. Its structure ought to be carefully learned. It is an admirable arrangement. There is a chain of three small bones which pass across the cavity; the malleus or hammer, the incus or anvil and the stapes or stirrup. The malleus is attached by its handle to the membrane of the tympanum, while the stapes is joined by its foot-plate to the fenestra ovalis, the membrane at the inner extreme of the middle ear. The ossicles are kept in place by various little muscles. Thus the tensor tympani is attached to the short process of the malleus, and the stapedius to the neck of the stapes. Other muscles may be named, but the matter is not very certain.

There are ten openings into this cavity: 1. The meatus auditorius, which is shut off by the thin membrane which crosses it in a slanting direction. 2. The fenestra ovalis,

which is of an elliptic form and is situated at the inner extremity. 3. The fenestra rotunda which is situated below the other, and leads from the tympanum to the cochlea. 4. The Eustachian tube, which extends from the tympanum to the pharynx. 5. The mastoid cells. The others are for the passage of nerves and muscles.

The middle ear is supplied with air from the mouth, by means of the Eustachian tube. This equalizes the pressure on both sides of the membrane and enables the chain of bones to vibrate and also tends to keep the air of uniform temperature —a fact very essential to the continuance of good hearing.

The labyrinth or internal ear is also a very elaborate structure. It consists of three parts; the vestibule, the semicircular canals and the cochlea. The vestibule has three corners or ventricles; the anterior, superior and posterior. These open into it the fenestra ovalis, the scala vestibuli and the five openings of the semi-circular canals. There are also some smaller apertures, as the aqueduct of the vestibule, and the foramina for small arteries and branches of the auditory nerve.

The semi-circular canals are three semicircles opening into the vestibule; upon one of the branches of each is a dilatation called the ampulla or flask. The three canals are placed at right angles to each other.

The cochlea is a bony canal of spiral form, upon a bony axis, the modiolus; it is divided in the interior by the lamina spiralis into two divisions or scalæ. They communicate at the apex through a small opening; but at the other extremity each opens differently. The scala vestibuli opens into the anterior ventricle of the vestibule; and the scala tympani through the fenestra rotunda into the tympanic cavity.

The labyrinth contains interiorly a membrane, which is called the membranous labyrinth. It is filled with a liquid called endolymph; and between it and the bony cavity is the pehilymph. There is none in the cochlea.

We have thus a tolerably good outline of the structure of the ear. We will now consider its nervous arrangement. Attention has been called to the fact that the ear was the outgrowth and terminal part of the auditory nerve. This nerve rises from the ganglion at the anterior wall of the fourth ventricle, and then joining the facial which for this reason was associated with it by Willis and older writers. They pass forward upon the crura ceribelli till each has reached the meatus.

Here it divides into two parts, the cochlea and vestibular. The latter of these sends branches to the various parts of the membranous labyrinth. This membrane as has been shown, is suspended between two fluids, the endolymph and perilymph; so that whatever impression is made upon it is certain to affect the nerves. To fix this impression more certainly there are in each of the labyrinths little masses of limy matter, sometimes hard like stone and at others soft like powder, with which the nerves communicate. It is probable that their office is to reinforce the sonorous vibrations. Experiment has shown that sonorous undulations in the water are not felt by the hand when immersed in the water, but are perceived immediately if a rod or hard body is held in the hand. This would seem to be a full demonstration. Many of the tribes of mollusks have no other aural structure than this; and they are simply capable of distinguishing sound.

The branch of the auditory nerve which passes to the cochlea, terminates in a structure of the nature of a ganglion, which is spread over the internal portion of the membranous zone of the lamina spiralis. The structure of this part of the ear is very intricate; and the specific functions are but imperfectly understood. Corti has given the anatomy of the cochlea a very critical examination and set forth its peculiar muscles and membranes, but has left their action for speculation and conjecture. The structure and development are in close analogy with those of the eye.

In brief: the human ear passes in transient succession through the various animal forms. It originates from a budding forth of the vesicle of the medulla oblongata; the cell or rudimentary vestibule of the ear taking a pear-shape and connected with the parent cavity by a delicate foot-stalk. Even at this early period the pear-shaped cavity has the otolith. From the walls of the vestibule arise curved forms which become the semicircular canals; and later after an analogous manner the cochlea is formed. At this period the membranous labyrinth and the retina of the eye present an almost identical appearance.

The otic ganglion of the sympathetic system is also associated with the auditory sense in the structure of the ear. This is essential to the vitality of the organ. A branch of the fifth pair is distributed to the tympanum.

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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LIVING.

(*Continued from page* 4)

NEARLY everybody has a notion of what is called living, and the notion is based on the things and states which he desires most or the ideals to which he aspires. He considers that the realization of his objects in life will be living and that the things for which others contend are of little value when compared with the goal of his intent. Each seems assured that he knows what living really is, and for this strives with body and mind.

Wearied of the grind of the city, one who idealizes the simlpe life is certain that living is to be found in the quiet of the country, amidst pastoral scenes and where he may enjoy the cool of the woods and the sunshine on the fields, and he pities those about him for not knowing this.

Impatient with his hard and long work and the monotony of the country, and feeling he is merely wearing out an existence on the farm, the ambitious youth is confident that he can in the city only know what living is, in the heart of business and among the rush of the multitudes.

With the thought of a home, the man of industry works that he may rear his family and enjoy the ease and comfort he will have earned.

Why should I wait to enjoy life, thinks the pleasure hunter. Do not put off for tomorrow what you can enjoy today. Sports, games, gambling, dancing, delicious morsels, clinking glasses, mixing magnetism with the other sex, nights of revelry, this is living for him.

With his wants not satisfied, but fearing the attraction in human life, the ascetic considers the world as a place to be shunned; a place where serpents lurk and wolves are ready to devour; where the mind is beguiled by temptations and deceit, and the flesh is in the snares of sense; where passion is rampant and disease is ever present. He goes to a secluded spot that he might there discover to himself the mystery of real living.

Not contented with their lot in life, the uninformed poor speak grudgingly of wealth and with envy or admiration point to the doings of the social set and say, that these can enjoy life; that they really live.

What is called society, is composed quite frequently of the bubbles on the crest of the waves of civilization, which are tossed up by agitations and struggles of the minds in the sea of human life. Those in society see in time that admission is by birth or money, seldom by merit; that the veneer of fashion and the mechanics of manners check the growth of mind and warp the character; that society is ruled by strict forms and uncertain morals; that there is hunger for place or favor, and work with flattery and deceit to secure it and hold it; that there are strivings and struggles and intrigues for hollow triumphs accompanied by vain regrets for prestige lost; that sharp tongues strike from jeweled throats and leave poison in their honeyed words; that where pleasure leads people follow, and when it palls on jaded nerves they whip their fancies to furnish new and often base excitement for their restless minds. Instead of being representatives of the culture and true nobility of human life, society, as it is, is seen by those who have outlived its glamour, to be largely like the wash and drift, thrown up on the sand by the waves of fortune from the sea of human life. The members of society shimmer in the sunshine for a while; and then, out of touch with all the sources of their lives and unable to keep a firm footing, they are swept away by the waves of fortune or disappear as nonentities, like the froth that is blown away. Little chance society gives its members to know of and contact the currents of their lives.

Forsake the way of the world, accept the faith, plead the sincere preacher and priest. Enter the church and believe, and you will find balm for your wounds, solace for your suffering, the way to heaven and its joys of immortal life, and a crown of glory as your reward.

To those cast down by doubts and weary of the battle with the world, this invitation is what their mother's gentle lullaby was in infancy. Those who are worn out by the activities and pressure of life may find rest in the church for a while, and expect to have immortal life after death. They have to die to win. The church has not and cannot give what it claims to be the keeper of. Immortal life is not found after death if not obtained before. Immortal life must be lived into before death and while man is in a physical body.

However and whatever phases of life may be examined, each will be seen to be unsatisfactory. Most people are like round pegs in square holes—they do not fit. Some one may enjoy his place in life for a time, but he tires of it as soon as or before he has learned what it should teach him; then he longs for something else. One who looks behind the glamour and examines any phase of life, discovers in it disappointment, dissatisfaction. It may take ages for a man to learn this if he cannot, or will not, see. Yet he must learn. Time will give him experience, and pain will sharpen his sight.

Man as he is in the world is an undeveloped man. He is not living. Living is the way by which man attains immortal life. Living is not the existence which at present men call living. Living is the state in which each part of a structure or organism or being is in touch with Life through its particular current of life, and where all parts work co-ordinately to perform their functions for the purpose of the life of that structure, organism or being, and where the organization as a whole contacts the flood tide of Life and its currents of life.

At present no part of the organization of man is in touch with its particular current of life. Hardly is youth attained before decay attacks the physical structure, and man allows death to take his mortal part. When man's physical structure is built and the flower of youth is blown, the body soon withers and is consumed. While the fires of life are burning man believes that he is living, but he is not. He is dying. Only

at rare intervals is it possible for the physical organism of man to contact its particular currents of life. But the strain is too great. Man unknowingly refuses to make the connection, and he either does not know or will not co-ordinate all parts of his organism and does not cause them to perform other functions than for the scant maintenance of the physical body, and so it is not possible for him to be borne up by the physical. He is pulled down by it.

Man thinks through his senses, and as a being of sense. He does not think of himself as a being apart from his senses, and so he does not contact the life and source of his being. Each part of the organization called man is at war with the other parts. He is confused as to his identity and remains in a world of confusion. In no sense is he in contact with the flood tide of Life and its currents of life. He is not living.

(*To be continued*)

HIS CHOICE

BY OLIVER OPP-DYKE

'Tis not so far we've gone along the way,
Yet far enough, methinks, that well we may
  Foretell that man is destined to attain
To god-hood, if his instincts he obey.
  As, looking backward, he beholds the gain
  Which he has earned upon his simian strain,
So ages hence he may in retrospect
  Review alike his present human plane.
But, free his will the progress to collect,
As free it ever has been to reject
  The lower for the higher,—the measure of
His right to God's inheritance direct;
  This, and his choice to seek the place above
  By holy, constant, all-transforming love.

THE MAHATMAS AND THEIR INSTRUMENTS

By L. C. L.

Madame Blavatsky and the Masters — Precipitated Letters and Their Recipients

COMPARATIVELY few of the thousands of Theosophists in the world have ever been the recipients of letters from Mahatmas, about which they all have heard so much and known so little. On the other hand, a few individuals have received these direct testimonials under certain extraordinary conditions, and have been permitted to write letters which, though they were never posted, were answered in part or at length.

One long letter well remembered because it was the outpouring of a turbulent and persistent young soul, was placed in a drawer of a desk in a London bedroom. A few moments later, the writer, who had not left her seat at the side of the desk nearest to the drawer, pulled the latter open and the letter was gone. How often would such a thing as that happen to anyone, anywhere? It did happen, and under these circumstances. Madame Blavatsky sat at that desk, and it was with her permission that the letter was put into that empty drawer "to go to Mahatma———if it could be delivered."

That was many years ago, and time and death have been powerful factors at work in the lives of those concerned since then. But the memory of the events of that morning, when the air of England was filled with the warmth of spring and laden with the perfume of flowers which grew in the beautiful gardens back of the mansion, is just as fresh as though it had happened today. And the atmosphere of peace and hospitality pervading that home, is recalled with a sense so real that its intensity is both painful and pleasurable.

There was no mystery or magic or complex purpose conceived with the circumstance; the only explanation that was given then and is repeated now, was the intensest desire, the determined purpose to know the Masters, if they could be reached through love. What mattered it that the laws gov-

erning the transmission of messages was not understood? What fear could be felt when affection alone inspired the writer and influenced the agent? Madame Blavatsky was the channel through whom all the Mahatma letters had come to those of the West, and she it was who knew the fate of the letter referred to. She must have been aware also of the manner in which its answer was to come, and did come.

The next morning, while dressing in my room, I had a sudden sense of an electric signal; something unexpectedly shocked me, and I put down the hair brush I held in my hand and turned toward the door. No one had knocked, yet I was in a state of expectancy and felt that either I should see some one, or hear something. The bed was on the side of the room between the bureau and the door. I glanced at it or over it, in looking toward the door. Suddenly an impulse moved me to go to the side of the bed; I did so and for some reason, I cannot clearly explain, I lifted the small pillow which I had used, and under it lay a sealed envelope, addressed to me. The contents of the envelope surprised me not more than finding it where it was found. Had it been there all night? I do not know, but I think not. The maid had prepared the bed as usual at night and I had not changed the position of the pillow, so far as I could recall, but I did not think then, and I do not now, that I could have slept with the letter under my face without realizing its presence. Many persons who were about me at the time saw the letter and heard the statements made concerning it, and its predecessor. I was closely questioned concerning it by those who believed me and those who perhaps doubted my story, but no one ever thought as much about it as I did, or pondered its contents with more sincerity and perplexity. Of all who talked with me I recall that Mr. Stainton Moses, the noted editor of Light, the leading organ of the spiritualists in England, cheerily explained it to be the work of the spirits, and told me I was a real medium. He assured me that there was no other possible explanation of the matter, and this he earnestly believed.

I knew, however, that it was the work of a Great and Living Soul, who for some reason for so doing, had given me and others through me, this signal proof of his desire to help us in our effort to learn the spiritual side of nature, and to understand the laws governing it. Madame Blavatsky vouchsafed no explanations, merely corroborated my statements

that I had a tremendous wish to hear from a Mahatma, and took the only method I know of to accomplish that purpose; saying also that I interrupted her while she was writing her weekly Russian newspaper article and told her the one wish of my life was to be recognized and in the one way I had selected. I remember how she gazed at me as though I had suddenly become demented; but I, undaunted, had said, "where shall I put it?" My letter was a bulky one in a square envelope and she laughed when I had taken it from my bag and placed it before her on the desk. A volley of reproaches would not have surprised me, but she sat quietly leaning back in her arm chair looking at me. Then I pulled open the small upper drawer on the side of the desk and said, "In here?"

"Yes," she said, "you may put it there and find it there when you come for it again." For answer I opened the drawer again instantly and the letter was gone. So great was my joy that I could not decide what to do, but I had been reading Edwin Arnold's "Light of Asia" and was prompted to quote the couplet:

"Om Mani Padme Hum; the sunrise comes,
The dew drop slips into the shining sea."

Then courtesying low and swiftly to her, I left the room.

I was a child in my spiritual growth then and had the courage of ignorance. But then as now I loved the Masters —those Beings who had passed the race on its onward march and had achieved a knowledge of Nature so immensely extended that it seemed to us in our ignorance, as impossible. It was intuition that aided me to know these finished products of humanity, and because they represented my ideals I loved them. And, loving them, it seemed but natural that I should ask for aid, and offer to serve with their permission in the order and on the plane to which I belonged.

What amazed me then, however, and amazes me yet after this long lapse of time, is the confidence I felt in the certainty that my letter would be answered. There was not a doubt in my mind; and I was not surprised to find my letter gone from where I had put it not two minutes before. The feeling I had when I made the discovery was one of exhilaration, of soul satisfaction, and I went from that room into the beautiful gardens at the rear of the house in order to be alone. I was in a state of suppressed excitement, but it was not the

common sort of excitement, and was not in the least related to a feeling of personal vanity or triumph. Even after the lapse of nearly twenty years, I feel again the spiritual exaltation; the overmastering sense of gratitude, and humility which possessed me. I walked among the roses and sweet-scented star jasmine blossoms; listened to the birds singing in the trees; watched the children at play in the walks—and steadied my nerves and quieted the beatings of my heart, with the holy joy that pervaded my being.

And the gratitude I felt far in excess of that created by the wonderful evidence given me of the existence of a power I did not understand and could not explain—was for the proof I had received of the genuineness of my own experiences: the correctness of my own visions; the immortality and divinity of my own soul. Souls cannot be immortal without being a part of Divinity: in that sense I felt my superior self that sunny June morning to be divine. I never was so happy in my life before; I may never expect to know a greater sense of joy.

In conversations with Madam Blavatsky regarding the transmission of this letter and of other manifestations I had witnessed, she made many interesting observations, some of which I transcribe from my note book for the benefit of the readers of THE WORD.

"Western people," she said, "are in their first phase of spiritual awakening, and want phenomena at every step."

Again she said: "People expect too much from others in psychic matters. They demand to know about the Mahatmas and, when answered according to their understandings, they demand that I do just what they tell me by way of proof. When I refuse, they go away and abuse me. You know enough about the law of Karma to realize that I cannot interfere with it."

"I tell every one that it is possible for them to learn occult things; and how little or how big the results obtained will depend upon themselves, and what they have been in other lives. Because I know the Mahatmas and try to serve them, it does not follow that I can make others acquainted with them. It depends entirely upon thinking."

And then she quoted a paragraph from the Master's letter which has been published by Mr. Sinnett, which is as follows:

"Everyone should try to break through that great Maya against which occult students, the world over, have always been warned by their teachers—the hankering after phenomena. Like the thirst for drink and opium, it grows with gratification. The spiritualists are drunk with it, they are thaumaturgic sots. If you cannot be happy without phenomena you will never learn our philosophy."

One day there came a Mahatma letter to one of our number who was a member of the London Lodge, in which the writer, after reminding her that the Mahatmas were not public scribes or clerks with time to be continually writing notes and answers to individual correspondents, said, as to Chelaship:

Time enough to discuss the terms of chelaship when the aspirant has digested what has already been given out, and mastered his most palpable vices and weaknesses. This you show or say to all. The members of the —— have such an opportunity as seldom comes to men. A movement calculated to benefit an English-speaking world is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence and the tendency towards spiritual suicide, can be checked. The theory of vicarious atonement has brought about its inevitable re-action: only the knowledge of Karma can offset it.

"The pendulum has swung from the extreme of blind faith towards the extreme of materialistic skepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them?

"Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only. The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy. You surely must realize that this would be the same as to say that effects come without causes. Know, then, that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life or in the company of your present associates, and greatly helped

by the mutual sympathy and aspiration. Blessings to all deserving them."

This letter was signed "K. H.," as is the following one, selected from a collection addressed to me, by the same Great Teacher. As a sacred treasure I value it, and have preserved it with loving care until this time, when I am told to share my possessions with those "who love the Masters and their love of men." Let the reader bear in mind that it was written for the benefit of a very young, wholly inexperienced and very ignorant "chela," whose exceptional advantages she did not then realize or appreciate. It is as follows:

"When you are older in your chela life you will not be surprised if no notice is taken of your wishes, and even birthdays and other feasts and fasts. For you will have then learned to put a proper value on the carcass-sheath of the Self and all its relations. To the profane a birthday is but a twelve-month-stride toward the grave. When each new year marks for you a step of evolution all will be ready with their congratulations: there will be something real to felicitate you upon. But, so far, you are not even one year old—and you would be treated as an adult! Try to learn to stand firm on your legs, child, before you venture walking. It is because you are so young and ignorant in the ways of occult life that you are so easily forgiven. But you have to attend your ways and put.....and her caprices and whims far in the background before the expiration of the *first year* of your life as a chela if you would see the dawn of the second year. Now, the lake in the mountain heights of your being is one day a tossing waste of waters, as the gust of caprice or temper sweeps through your soul; the next a mirror as they subside, and peace reigns in the "house of life." One day you win a step forward; the next you fall two back. Chelaship admits none of these transitions; its prime and constant qualification is a calm, even, contemplative state of mind (not the mediumistic passivity) fitted to receive psychic impressions from without, and to transmit one's own from within. The mind can be made to work with electric swiftness in a high excitement; but the Buddhi—*never*. To its clear region, calm must ever reign. It is foolish to be thinking of outward Upasika (H. P. B.) in this connection. She is not a 'chela' . . . You cannot acquire psychic power until the causes of psychic debility are removed. You have scarcely learned the elements

of self-control in psychism; your vivid creative imagination evokes illusive creatures, coined the instant before in the mint of your mind, unknown to yourself. As yet you have not acquired the exact method of detecting the false from the true, since you have not yet comprehended the doctrine of shells.

". . . How can you know the real from the unreal, the true from the false? Only by self-development. How get that? By first carefully guarding yourself against the causes of self-deception. And this you can do by spending a certain fixed hour or hours each day all alone in self-contemplation, writing, reading, the purification of your motives, the study and correction of your faults, the planning of your work in the external life. These hours should be sacredly reserved for this purpose, and no one, not even your most intimate friend or friends, should be with you then. Little by little your sight will clear, you will find the mists pass away, your interior faculties strengthen, your attraction towards us gain force, and certainty replace doubts. But beware of seeking or leaning too much upon direct authority. *Our* ways are not your ways. We rarely show any outward signs by which to be recognized or sensed. Do you think .... and .... and .... have been counselling you entirely without prompting from us. As for U., you love her more than you respect her advice. You do not realize that when speaking of, or as from us she dares not mix up her own personal opinions with those she tells you are ours. None of us would dare do so, for we have a code that is not to be transgressed. Learn, child, *to catch at a hint through whatever agency it may be given.* 'Sermons may be preached even through stones. . . .' Do not be too eager for 'instructions.' You will always get what you need as you shall deserve them, but no more than you deserve or are able to assimilate. . . .

"And now the battle is set in array; fight a good fight and may you win the day."

Another, and far too personal a letter to be quoted in print, contains the following valued statements.

"The fundamental principle of occultism is that every idle word is recorded as well as one full of earnest meaning."

"I can do nothing unless you help me by helping yourself. Try to realize that in occultism one can neither go back nor stop. An abyss opens behind every step taken forward. . . ."

One day there came to me from the Master, in a letter addressed to Madam Blavatsky, these messages:

"Tell —— from Mahatma —— that spiritual faculties demand instruction and regulation even *more* than our mental gifts, for intellect imbibes wrong far more easily than good. —— ought to bear always in mind these lines of Tennyson:

"Self reverence—self knowledge—self control,
These three alone lead life to sovereign power."

But to remember at the same time the extreme danger of self will when it is not regulated by the three above mentioned qualities, especially in a question of spiritual development. . . . Let her obtain self-control over self-will and a too great sensibility, and she thus may become the most perfect as the strongest pillar of the Theosophical Society.

(To be continued)

VALUE OF THE PSYCHIC SENSES.

By A. P. Sinnett.

PSYCHIC knowledge, occult science, call it what you will, is the most stupendous acquirement of man after he has fully come into possession of his reason. The fact that it expands our comprehension of the physical nature around us, though it is calculated to do this to an extraordinary extent, is as nothing compared to the fact that it expands our comprehension of ourselves; of that which is within, above, superior to us, use what form of words you like, always remembering that they have a miserable trick of materializing and localizing spiritual ideas, which is an accident accruing from their ordinary use and not their proper psychic sense.

CUPID WITH THE INVERTED TORCH

By Francis Mayer

"From the sarcophagus and the urn I awake the Genius of the extinguished Torch, and so closely does its shape resemble Eros, that at moments I scarcely know which of ye dictates to me—O Love! O Death!"—Zanoni.

AMONG the symbolical figures inherited by us from remote antiquity, one of the most familiar is the figure of Cupid with an inverted torch. It is familiar as a symbol of death; but the figure also connects Love and Death. In the general trend of human thought, there is no connection between love and death; the suggestion might seem odd or fanciful. There are not many who stop to think over the meaning of such symbolism. It has become a commonplace with us others. Like truths which cannot be too often examined, though they become commonplaces, an analysis of the symbol will not only prove that it is well constructed, but will also prove that it is a rich mine from which golden ore can be refined through meditation with much profit.

From the esoteric point of view, the symbol expresses the philosopher's attitude of mind, regarding death as a natural and unavoidable consequence of birth merely, as a returning of the soul to the state in which it existed before birth, or as a rest after the struggle; in fact, a consummation to be devoutly wished for: "To be the nothing that I was, Ere born to life and living woe" (Byron). When analyzed for its esoteric meaning, the symbolism is much more expressive; it will be found that this figure is not only a symbol, the expression of a single idea, but a regular pantacle; that is, the expression of a whole chapter of the Doctrine.

It probably had its origin in the Mithra worship, as in nearly every cave the chief statue of Mithra was accompanied by two smaller figures, the dadophors or torch-bearers, one holding the torch upward, the other one inverted. The first was generally regarded to be the representative of life, and the other the representative of death. The reason of this will be clear to the student when he compares these torches with other symbols, used even in our time; for instance, with the

two pillars, or with the position of the arms of the well known Baphomet of Eliphas Levi's works, where one arm points upward and the other downward, one inscribed with the Solve, and the other with the Codgula of the Alchemists. The group of Mithra with its two dadophors reminds the student of the Tarot-trump XV. Though these symbols stand for other ideas, the thought of death is closely connected with all of them, and also with the idea of love, so that in Christian symbolism Cupid was changed to an angel.

Nevertheless, Cupid is the more proper form in this symbolism, because of the natural connection of the idea of love and death. This connection is natural, for there is a very close analogy between the physiological effects of these two; that is, Death separates the soul from the flesh-body, but so also does Love when it rises to the ecstacy of divine love, its highest perfection and culmination. The further love is from this perfection the less complete is its effect; the separation will be only partial, as it is only partial in states analogous to death, such as trance, sleep, swooning. Such partial separation may even be reduced to a loss of nerve-fluid, the vehicle of life. This undeniable fact, better known in ancient than in modern times, explains some of the ancient funeral rites, which are now regarded as mere superstitions. Such as the custom of mourners to inflict wounds on themselves, or to sacrifice animals at a burial, or the strewing of flowers over or into the grave, or the tearing of their clothes. There were also loud lamentations, sometimes, by hired mourners. In my opinion, the shedding of blood was meant to liberate vitality and offer it as a help to the soul of the deceased. If there was strong sympathy between him and the mourners, the wounds self-inflicted may have had some effect by strengthening the profuse emanation of vitality caused by the emotion of deep mourning. But it is likely that in most cases the inflicting of wounds was more of a formality, and not in consequence of real sympathy. In the absence of the sympathy which could connect the soul of the deceased with the vitality offered, the blood ony attracted larvae.

This may be the reason why this practice was forbidden the Israelites by Mosheh, and the self-inflicting of wounds was changed to its symbolical equivalent, the tearing of clothes. The danger from larvae was even greater when

animals were slaughtered at the grave, so this act was changed to the offering of roses. As to the wailing, when done by hired people, it is of course without any beneficial effect, but it may be otherwise, when deep sympathy is felt, as it is a physiological fact that every strong emotion causes a proportionate effusion (or contraction, in case of fear), of vital force. It is also a general experience, that when sincere and deep mourning reaches its climax, which is usually at the time of burial, a sudden feeling of calm prevails, a feeling perhaps analogous to that of Jesus (Mark V, 30) when he "knew himself that virtue had gone out of him." The ancients believed, and so did the modern Kabbalist, St. de Guaita, that by the aid of sympathetic and mutual attraction, in some mysterious way this virtue reaches the soul of the deceased and helps it in the struggle of the birth into new life. Well! Do we not intuitively prefer to die regretted?

The ancients saw a deeper mystery in the relation between love and death, concerning the separation—final or otherwise—of soul from flesh-body. Tradition teaches that the popular belief concerning the death of a just man, that is, that God took him is not only true figuratively, but in a somewhat literal sense. Such a death is conceived as a culmination of divine love, in which the soul is exalted to such a high degree that it leaves the body, and unites with Divinity. Says Krishna in the Bhagavad Gita (VIII. 5) "Whoever at the time of death abandoneth the body, fixed in meditation upon me, without doubt goeth to me."

The same idea is expressed by the Kabbalists in their claim that the just man dies with a kiss from Divinity. Rabbi Abravanel (Dialoghi di amore di Leone Hebreo, p. 110) explains this to be a metaphor, which means that the meditation is accompanied by a strong loving desire, which may rise to such a high state of ecstacy that the contemplative soul unites itself with the abstract intellect. He calls this kind of death, *l'amore felice copulativa,* the happy death of union. In those important symbols, called the Tarot Cards, we find the same idea of dissolution and union on the trump card XIII, which represents a skeleton with a scythe, and bears the inscription Death, and the letter Mem, the thirteenth letter of the Hebrew alphabet. The number 13, so dreaded by the superstitious, really expresses the indissoluble divine union, mystically indicated in the Old Testament by Jacob

and his twelve sons, and in the New Testament by Jesus and gives the sacred name of Tetragrammaton, and also the not less sacred Tetraktys, "the fountain of eternal nature," of the Pythagoreans; the quaternary, conceived as a union of two triangles. But it should be emphasized and remembered, that such a happy death, or union with the abstract intellect, is only a rare privilege for the Yogi, or the Just. In tradition of all ages and by all nations, death was conceived to be passage; either a "janua vitae," a door to a new life, or a passage for the dissolution of the personality by a second death in the so-called astral world; though the possibility of a second death was carefully veiled in the exoteric teachings.

The Bhagavad Gita mentions two paths for the soul; the bright one, Devayana, leading to the Devas, and the dark one, Pitriana, leading to the Pitris.

The Egyptian god, Mut (sometimes spelled Mauth or Mouth), is often called "giver of all life forever," but also "mistress of darkness." With their followers, the Hebrews, the same word, Muth, meant death. It may be well to analyze the three hieroglyphic letters of which it is composed, and so find their meaning. The first letter, Mem, symbolizes majestically the element of water, the sea of generation, but also the waters above the firmament; the last letter, Thau, the final letter of the Hebrew alphabet, signifies the consummation of all things, the Kingdom of God, the Nirvana. Between these two is the letter Vau, the convertible sign, symbolizing the realm of the Son, the astral, which in one sense connects but in another separates, what is called Heaven and Earth. Consequently, the hierogramm indicates that death was conceived as the process which either connects or separates the soul from life eternal. The student of the Kabbala may derive some additional light on the subject, when—knowing that the proper names in the Genesis are but hierogramms of well-defined natural forces—he analyzes the names of Methushael and Methusalah in Gen. IV. 18 and V. 21. Both are built up from the same root, Muth or death, but the first was a descendant of Kain, the second a descendant of Sheth.

Here these objections might be made: Why study hierogramms? Is it not very plainly written in Gen. III, 19 that death is of one kind for all of us; " . . . till thou return unto the ground; for out of it wast thou taken: for dust thou

art, and unto dust shalt thou return?" And also, when the torch of Cupid is inverted, extinguished on the ground, does this not convey the very same meaning: unto dust thou shalt return?

Fortunately, it does not. The torch means manifested light, and "light is the life of man" (John I, 4). Consequently, when it is inverted and points toward the ground, or even is extinguished on it, the meaning is obvious; the manifested light or life returns to the ground. The only question remains, what is meant by the word "ground." In the English version, we are told that "the Lord God formed man out of the dust of the ground" (Gen. II, 7). But the Hebrew text says that Jhvah Elohim formed Adam out of the haphar of the Adamah. Therefore, the translation which renders Jhvah Elohim with Lord God, Adam with man, haphar with dust, and Adamah with ground, is, when taken even in the most material sense, a poor translation, to say the least. Jhvah or Jahveh not Jehova. Elohim is not the God in the meaning accepted by churches, but, as its verbatim translation shows, is The-Being-of beings; the Essence of the triple life, Jod He Vau He, working through his Elohim (verbatim, He-the-Gods), the Soul and Spirit of the universe. Adam does not mean a man of flesh and blood, but the real image of his maker, the Universal Man, the Collective Man; or, Humanity, past, present and future. The Adamah, out of which Adam was formed, does not mean ground (except perhaps in a very forced and strained explanation). It is a much higher substance, higher than the earth (aretz), even when taken as the subtile element, the centre, around which the mineral masses gravitate, or the "red adamick earth" of the alchemist-philosopher. The Collective Man was formed out of the super-astral substance, which is called Adamah. Therefore, the word haphar does not mean dust—though in the most material sense, it might be so called—but rather the finest radiating particles of that super-astral substance; or, as might be said, the shekinah of that substance, like the aroma of a rose. Therefore, the spiritual meaning, which is in this case the only proper meaning of Gen. III. 19, where "Adamah" is rendered again with "ground," and "haphar" with "dust," is really this: that Adam, or Humanity, after going through the ordeal of earthly life and through death, shall return again to the Adamah, or super-astral subtile element; for the soul

is a haphar, that is, an infinitesimally small, radiating particle of this element, and shall, after severe purification, symbolized by the hard labor of Adam, return to its native element. In short, this means: Reintegration.

One who is satisfied with the revised and authorized edition of Genesis, in which a man of the intellectual grandeur of Mosheh is made to amuse himself by telling a fairy tale about a garden in which Deity plays, by making a figure out of the dust, similarly as children make mud-pies, might object to our translation and ask: If this is so, What is the difference after death between the just or regenerated, and the unjust or not regenerated? There is a difference. The above mentioned "hard labor" of Adam, or Collective Man, is the work of the purification or regeneration of the dust-particles, the monads of men, which are held captive by matter. The sublime work goes on from generation to generation until each particle reaches Ego-hood and is reintegrated. At least, all haphar-particles will be reintegrated. For the ultimate fate of those who are not haphar-particles, therefore not able or willing to regenerate, there seems to be a hint in Gen. III. 17, where the Serpent is cursed: "Dust shalt thou eat all the days of thy life." In the Hebrew text the word "haphar" is used again for dust, but it is not said that that "dust" will be the haphar of the Adamah. But this touches another mystery, the explanation of which would lead too far.

Returning to the analysis of Cupid, the attitude in which he is usually represented confirms the conclusion that it was used by those who knew how to symbolize the death of a regenerated man; though, of course, when this symbol became the fashion, it was imitated and used without any discrimination. His usual attitude is, standing with folded arms and crossed legs, thus expressing perfect quietness. The casual onlooker sees in this attitude only the quietness of death, but to the reader of symbols the folded arms and crossed legs convey a much deeper meaning and strictly defined signification, transmitted from remote antiquity, and perhaps as used by some Fraternities even in our time. The crossed legs are seen on many a mediaeval tombstone, especially on tombs of Crusaders. On the Tarot-trump cards IV, VI, XII and XXI, respectively, the crossed legs and folded arms give the key to the right understanding of the symbolism of these

cards. Legs are obviously the instruments of movement. The Kabbalah Denudata says: "Pedes affectus significant apud Phthagoreos." Reduced to simple lines, the crossing and folding enters into the composition of the double stauros; they express mystically a well-balanced action of movement of opposites. When this position is shown by Cupid, the meaning becomes specialized; it expresses a harmonious and well balanced and therefore peaceful state of love. Peace and the ardor of Cupid blended into one, is a condition which is hardly to be attained in this one earthly life. Nevertheless, it is just by the harmonious union of these two, peace and ardor, by which Dante characterizes (Paradiso. Can. XXXI. 17: "Porgevan della pace e dell' ardore") the state of Angelhood, which is the first step in the evolution of the soul after its deliverance from the flesh-body. The time or duration of this state matters not. It is peace; a perfectly quiet and undisturbed state of the thinking principle, in which it is conscious but of itself, and ready to reflect the light from above and to receive into its consciousness the inspirations of the spirit. Yet, it is also ardor; a fullness of desire and also the ability to generate thoughts on the thought planes.

Such is an analysis in rough outline of the symbolism of Cupid with the inverted torch, when it is regarded as the symbol of the just or regenerated man, of the Yogi. But when the same symbolism and factors are viewed in a material sense, that is, when the Genius is taken as the representative of earthly love, his torch as the flame of the very same fire, and the earth, toward which the torch is turned as the carrier of the objects of this earthly desire, then the meaning of the symbol is reversible; then the analysis shows the death of the unregenerated man. The advanced student well knows that such a change of front in the analysis of a symbol is not a mere play with words and their meanings, but a strictly correct interpretation, based on the fundamental axiom, that the manifested always has within it its opposite.

Starting from this basis, the ancients often used the same symbol to express two directly opposite ideas. The knowledge of good and evil are the fruits of the same tree; Michael and his opponent fight with the same kind of weapon; the Serpent sometimes represents the evil spirit, the kako-daimon, but again, as when Mosheh raised it on the cross, the good spirit, the agathodaimon; Lucifer, when regarded as the per-

sonified evil, is in other's conceptions the bearer of Light, This has been shown by our analysis of the word Muth, the Hebrew expression for death, that the Egyptian god similarly named was sometimes called the giver of life eternal and at other times, the mistress of darkness; also, that the letter Vau is a convertible sign, which either separates us by death from, or unites us with life eternal. Likewise, Love may be the way to life eternal; but also, when reversed, to darkness eternal. The result depends solely by the way on which it is directed.

Paul (Rom. VIII, 6) is short and to the point: To be carnally minded is death, but to be spiritually minded is life and peace. The word "eirene" used in the Greek text generally means not only peace, but especially, peace of mind. This statement is true not only from a moral point of view, but also in the strictly physiological sense. Let us paraphrase the expression, "to be carnally minded," from the physiological point of view. The Greek wording "phronema tes sarkos," may be also literally translated, "the direction of the mind to the flesh." This gives us the key. Our earthly organism is composed of four distinct parts, though these are closely interwoven and are co-working. The gross matter necessary for the maintenance of life in the physical and for development, is extracted from the food in the stomach, then made dynamic in the lungs from the energy carried in by the inbreathed air. The finest parts of the this dynamized substance are used up at one end by the thinking principle, chiefly by its main organ, the brain; and, at the other end, by the organ of pro-creation.

Man has the free will and ability to direct the flow of this current of dynamized fine matter either to the thinking or to the pro-creative organ, and thus have all his energies summed up by one or the other of these two ways. When the current of his thoughts are turned toward the thinking principle, the generative energy goes also with it; and, again, when the current is turned toward pro-creation, the energy of the mind is added to that. Therefore, to be carnally minded, in the physiological sense means, that the dominating trend of the mind of one is to direct the above mentioned energies in carnal purposes, or to direct them toward the flesh. This is aptly symbolized by the torch turned downward.

Now, a carnally minded man at his best, when he usu-

ally mistakes his energy for love, is simply "wasting his substance," to use this expression of archaic forcefulness, from the parable of "The Prodigal Son." But this substance, thus misused, is furnished to us in this earthly life for the successive developing of our astral part, which, in the next stage of our development, has as its duty the performance of certain functions, similar to the functioning of our flesh body in the earthly life. As the organs of the flesh-body are sustained by the assimilation of life, growth and development, so it is the duty of the astral body, to develop its own senses and organization, by which the soul is enabled to assimilate in progressively larger measure the spiritual influx; and, thereby to realize the Divine while in the material. For this is the purpose of life.

The process should be begun now in this life and the organs of assimilation be developed, at least to some extent. In the case of the unregenerated man, as a consequence of the wasting of his substance, the astral part is at the time of death still in a chaotic state, its senses and organs of assimilation are not developed, not even developed as an embryo. Therefore, in its new environment it cannot assimilate anything, and so is unable to sustain personal life any longer than the impulse gained from earthly life lasts. The following astral death and dissolution is a natural consequence, a normal physiological process. A fruition rather than punishment; "wages," as Paul expresses it.

Yes, Cupid leads downward as well as upward. It is as easy to see and to choose—instead of the other—the better way.

Lectoribus salutem!

"PER IGNUM AD LUCEM"

BY C. H. A. B.

Per ignum ad lucem is an old maxim. Through fire to light or through tribulation to peace! Let us, therefore, learn not to complain when the "Wheel of Nature" seems to crush us, for in a moment "the lightning flash" may break forth, foreboding that the tension of the opposing forces will soon come to an end, will soon be entirely exhausted in showers of fruitful rain, leaving the sky once more clear and free.

SPEECH

By Alexander Wilder, M. D.

WILLIAM VON HUMBOLDT said: "Man is distinguished from the animals by the faculty of speech, but in order to possess that faculty he must be already man." The dictionary informs us that speech is the faculty of expressing thoughts by words or articulate sounds; and that man is an old sanskrit word meaning, to think, hence a thinker. So, therefore, the creature that thinks has the faculty of articulate speech by which to express his thoughts, in order that other thinkers may know what he is thinking. There is no speech of animals, because they do not think; certainly not in the philosophical sense of the term. To think implies rationality, to judge, compare and reason; to employ any of the intellectual powers except sense and perception, and so to remember and call to mind, to consider and deliberate, to ponder in mind, to judge and form opinions. It is psychical action, in the higher sense of the term; hence more correctly, we should call it rational. I confess, however, to a little distrust of this latter word. Its radical meaning is that of reckoning up, and seems to exclude the idea of any higher faculty. It takes a human being, however, to reckon up and form decisions; and so we have the idea of mental ascending from a part to an all.

Reason is accordingly defined by Webster to be the higher as distinguished from the lower cognitive faculties, or sense, imagination and memory, and in contrast to the feelings and desires including conception, judgment, reasoning and the intuitional faculty, or faculty of first truths as distinguished from the understanding. Dugald Stewart says: "Reason denotes that power by which we distinguish truth from falsehood, and right from wrong, and by which we are enabled to contrive means for the attainment of particular ends." Coleridge in fewer words but more expressively says: "The sense perceives; the understanding conceives; the reason comprehends." So then, passing to these higher meanings, we reiterate in other words; that only the being that has

reason, the faculty of comprehending, of distinguishing the true and the right, and combining means for the attaining of ends, has the power of uttering thoughts in articulate speech.

We may now properly consider the organism constructed for the purpose. The apparent simplicity of the function, first arouses our admiration. It is no less than the employing the breath as it has finished its physiological office in the body and leaves through the respiratory passages, to set a simple mechanism in motion. Thus is originated all the modulations of song which we enjoy, and the utterances of speech which impress us. It is a species of after-life of the dead. Air which has been expired, dead material which has been dismissed as no longer life-giving, is trus exalted to a higher rank and sphere, that of giving external shape to thought.

It is a fond vagary of modern scientific speculation to trace the course of development from lower creatures. The human voice has accordingly to take its turn. The monotonous cry of animals without a spinal column and the more varied as well as louder note of higher tribes are employed as examples. Man before birth is voiceless; during infancy he puts forth only a cry, acquiring articulate speech and song by means of instruction, finally arriving at the expression of the most refined emotions and elevated ideas. One pole, the snail-family; the other, ourselves. Which is the sublime; which the ridiculous?

Insects are supplied with a variety of vocal structures; of, however, the simplest character. A peculiar arrangement of vibrating membranes at the extremity of the trachea, answers the purpose for many species. In flying they compress and relax the tracheal tubes and so make an audible noise. The mosquito thus makes a kind of shrieking by the rapid beating of its wings. Of the vertebrate animals, those which breathe have voices; fishes generally are dumb. The serpent race expel the air through a simple chink by the forcible contraction of the muscles of the abdomen; the result being a mere hiss. Frogs improve on this, having resonant cavities to enable this. In birds the trachea has a vocal glottis at its bifurcation, and another glottis above for the escape of the air. They appear to have the mechanism for articulate speech; the raven and the parrot being able to pronounce words with considerable distinctness. They use the tongue and parts of the mouth for this purpose.

Speaking and singing are different acts. The glottis is employed for singing, the larynx being essentially the organ for the purpose. The mouth, on the other hand, is the principal organ of speech, especially of whispering. In the case of audible utterance, however, a noise is created by the larynx and modified by articulation in the mouth. Thus, really are three forms of voluntary expression; song by means of the larynx, audible speech by the medium of the mouth and larynx and whispering by the mouth alone. Birds which have no lower larynx have no voice. Man has but a single larynx, however.

The organ of voice in man is constituted of three parts; the trachea, the larynx, and the mouth. The trachea is the tube by which the air is brought from the lungs and placed in the larynx. This is cartilaginous structure at the top of the larynx, suspended after a manner and operated by various muscles. There are five distinct portions, each of which has its own functions. Behind is the cricoid or ring-formed cartilage, which sustains the structure. Upon it is articulated the thyroid cartilage, formed of two plates united at the front and attached to the hyoid bone. It can be elevated or depressed. This is known familiarly as Adam's apple. At the rear, the arytenoid or funnel-like cartilages which can approach and recede from each other, and pass from their upper extremities to the front of the thyroid cartilage the inferior laryngeal ligaments, commonly named the vocal cords. These constitute the essential organs of sound. The thyroid cartilage can, by its motion, determine the strain put upon them; and the arytenoids can either bring them into parallelism to each other or place them at an acute angle. The chink or fissure between them is the rima or opening of the glottis. Its form is determined by the receding or approaching of the vocal cords which, as the air passes by them, are vibrated like the reed in musical instruments. The epiglottis cartilage which is alone, guards the passage, and probably deadens the sounds.

The slowness or rapidity of the vibration depends on the stretch of the vocal cords. The various degrees of tension may be guessed, by considering their attachments. In part they are fastened to the thyroid cartilage; at the back, to the arytenoids. When the thyroid makes a bending motion forward, the vocal cords are put on the stretch. The arytenoids

behind can also modify their tension. When the air moves in and out without sound, the chink or rima is angular, the point being forward; and from that the cords diverge posteriorly. It is necessary in order to produce sound, to bring the vocal cords parallel or even inclining toward each other. If they should incline away from each other there will be no sound produced. The pitch of the note will be determined by the stretch of the cords, and this in turn by the contraction of the muscles attached to the cords. The crico-thyroid and sterno-thyroid muscles bend the front of the thyroid cartilage downward; the thyro-arytenoid and thyro-hyoid carry it back; one stretches the vocal cords and the other relaxes them. The opening of the glottis is determined likewise by other muscles; the posterior crico-arytenoid dilates it and the lateral crico-aretynoid and the transverse closes it.

So complete is this structure mechanically that an artificial larynx may be shaped like it and be capable of giving sounds like those of the human organism. The rima or chink of the glottis is the seat of the origin of the vocal sound. If an opening is made in the trachea below, speech is impossible; if above the glottis, there is no effect. If the larynx is taken from the body and a current of air directed through it, the characteristic sounds can be produced, more or less distinctly.

The vocal ligaments, in the producing of the notes of the natural voice, vibrate in their entire length, together with the surrounding membranes and muscles connected with them. For the deepest notes, the ligaments are greatly relaxed by the approaching of the thyroid to the arytenoid cartilages. The lips of the glottis are free of all tension. They are stretched by the current of air, and so become sufficiently tight to vibrate. From the deepest note so produced, the vocal sounds may be raised about an octave by allowing the vocal cords a slight degree of tension; which the crico-thyroid ligament gives them by drawing the thyroid cartilage toward the cricoid. The medium condition, when the cords are neither tense nor relaxed, is favorable for the middle notes, which are most easily produced. The ordinary voice in speaking has its tones intermediate between these and the deep bass notes. The higher notes are produced by the lateral compression of the vocal cords and the narrowing of the space between them by means of the crico-artynoid muscles, and by also increasing the force of the current of air.

The narrower the glottis is made and the more tightly the cords are strained, the more rapidly will they vibrate and the higher the musical note emitted. In an individual the range of the voice is rarely three octaves; but the male and female voice together may be considered as reaching to four. Generally the lowest female note is about an octave higher than the lowest male; and so, too, in regard to their highest notes. They also differ intrinsically; besides, each sex has different voices: the male, base and tenor; the female, contralto and soprano. We will not, however, go into minute details. The reason of these differences of voice consist in the difference of length of vocal cords, which are as three to two; also in varieties of structure of the tissues which form the mechanism of the voice, and peculiarities of the vocal cavities; and I opine that we ought to add, in the psychical distinctions exhibited by the sexes themselves.

Song is laryngeal; the organs associated with the larynx are engaged in its production. Speech, which is a modification of song, is produced by the mouth. Man alone employs intelligence in uttering articulate sounds, but he is not alone in the faculty of uttering them. Ingenious mechanics have repeatedly invented instruments on the same mechanical principle as the vocal organs, which combined the sounds of letters into words and produced sentences.[1] Animals have been taught to speak on this principle; not, however, to express ideas.

Letters are characters devised to represent the various sounds. Of these are vowels and consonants. A vowel is a voice-sound; a consonant, a sound requiring the concurrence of a vowel, and a peculiar adjustment of certain organs of the mouth. Articulation is performed independently of the larynx. Owing to this fact, the sounds employed to express wishes and emotions, have been denominated tongues; as the Latin tongue, the German tongue. The Latin for this is lingua, whence the French word adopted by us, language.

The psychological history of language is a study by itself. It is one department as relating to the analysis of men and animals; it is another as between the races and tribes of humankind.

[1]This article was written by Doctor Wilder many years before the phonograph was invented, and which is now made to reproduce all manner of voices or sounds.—Ed.

Among the brute races, song and voice are principally employed for purposes connected with the perpetuation of the race. There are the cries for food, the shrieks of alarm at danger, the call of the mother to her young, and the like. Song appears to be a kind of caress put forth by the male to attract the female. It may be used in a state of captivity to persuade the jailers to give food; but I am not very conversant with such matters. The coo of the pigeon, the twitter of the swallow, the glorious stream of liquid music poured out by the reed-bird, are erotic or amatory. Even in the human race it is significant that the period of puberty is indicated in the male by a change of voice and mien, which is deserving of inquiry. Much of the singing has a very curious relationship to the amative nature. The popular poet writes love songs; the favorite singer executes them on the boards of the theatre and concert salon; and even the choicest musical instruments are esteemed as they best charm that part of our nature. The hymns for public worship that are most esteemed, exhibit the languishing emotions of a love-lorn woman, passion, strong-feeling, desire, fondness, and devotion. I care not where we go. We find it so in the concert and at the mass; in the church, the camp meeting and the prayer meeting. Religious ardor is very closely allied to sexual love; and when suffered to glow toward a Creator, a Savior or Redeemer, saint or apostle, it employs the same language but little changed, the same cooing utterances, which a lover instinctively uses to the one beloved. I say this with no contempt, no irreverence, no disrespect to any human being. I am only uttering it as having an important part in vocal psychology.

We have remarked that in the faculty of speech man was characterized as man. We have also remarked before this, that where a higher function, attribute or endowment existed it took the lead, and both controlled and directed all that was lower in the nature. The brain of man is an organism to which no brute possesses an equivalent. It is the abode of mind, reason, the divine spirit, the higher soul. The faculty of speech is an endowment incident to that brain and the man in it. He had no occasion for it to enable him to get food or crow love-songs, however serviceable it may be for such purposes. He wanted it for the expression of ideas, so that his fellow, too, might know them. Thus he gave names to all objects which fixed his attention, and to their groups; he devised peculiar sounds or words to express their movements

and conditions. How he came to do this is no easy question to solve. We know, however, that it has not been done after uniform methods. The number of languages has been many hundreds, if not thousands. They are often akin; yet in general structure they have also certain divergence and actual differences which seem to destroy the notion of original similarity. The American Indian, the Chinaman, the African, and the white races, all use different names for objects and make their words on a different plan. The Shem, Ham and Japheth of Hebrew story do not represent all the races of men, but only a single variety in three great ethnic divisions. They are varient from the rest of mankind, psychically. Their words are unlike the others; and they differ in the way of declining and inflecting them.

Many of these languages are thousands of years old. One, and perhaps several thousand years before our era, a maritime people speaking a language very similar to Arabic and Hebrew traded with a black people in Spain for merino wool. The language of Mohammed and the Koran is now used from the Atlantic to Calcutta; and it differs little from what it was when in unknown antiquity the Pyramids were built in Egypt. The name of Babel is in that language as well as that of the Supreme Being as we have accepted it. Yet close beside it is the form of speech which we use—a form which extends alongside the other, from the easternmost Asia to the Atlantic, as well as here all over North America, the islands and Australia. Many of our commonest words are identical with or closely related to those used by the Brahmans and Parsis of India; and are in their sacred books. The shepherds of ancient Turkestan and Bokhara, the agriculturists of old Persia who reverently adored the sun as he arose in the morning, the Armenians, Greeks, Roman and northern peoples of Europe, were in a manner "of one lip and one speech." There are variations as of unlike face and color of hair; but there is a linguistic unity as well as a physical and psychical. The names of many of our domestic animals, farming implements, and common objects, are the same in Sanskrit, Latin, Greek and German.

In the structure of their languages the nations have recorded their history, especially their moral, political and psychological history. In our own language we have a double dialect, as shown by such words as God and deity, fatherly and paternal, godlike and divine, heavenly and celes-

tial. Why? We had Danes and Saxons for ancestors; French and Romans were their conquerors and engrafted their words and ideas. England was occupied by the Romans 1800 years ago; then colonized by Danes and Saxons and again conquered by Frenchmen, 800 years ago. We have most words of Latin origin, and fewer of French. The Roman possessed the most energetic psychical nature, and placed his stamp wherever he went. He made France, except Britanny, more Latin than Gallic; and when the Norman planted his nobility and his church in England, he planted not a French but a Roman production.

In the same way we affect a Semitic form of religious speech. We reject our own language when we wish to employ scientific words. Latin and Greek is all that we condescend to employ. We refuse even the names which our forefathers employed for religious purposes. God is German; but Odin, Thor, Frigga, are only allowed to name days of the week. We go to the Latin for the names of the months. We name the sky, heaven, the heaven-up region; and we have retained from the Norse religions the word hell, but have set it apart from the tophet-furnace of Gehenna, and then forbidden it to be uttered in good society. Augustin, Patrick perhaps, and such men have constructed our religious names and customs from Roman and Grecian models. The moral and psychical energy of Rome and Thrace must have been prodigious; it has transformed our language, our religion, our laws, our habits of thinking. Thus we perceive that words are potent in more ways than we carelessly think. This cricoid cartilage with its accompaniments, and this collected group of pharynx, palate, lips and tongue, are engines to conquer worlds with; because man was intellectual he had speech, and wrought it into language and literature, so that all who associate together may share each other's thoughts and knowledge, as well as hold in heredity what had been possessed before them. The conquering peoples possess the conquering languages. Speech is expressive of power as well as of thought. But for speech, man never could have combined with his fellow to master the wild beasts; never have formed commonwealth for mutual aid and support; never made inventions, coping with omnipotence in managing the lightning, directing the elements, and controlling affairs. It would have been physical strength and brute natures that would have swayed all the world; and then the conditions of brute force, savagery and slavery would

have been everywhere. There would be no worship; for only as there is thought is there capacity and disposition for religion; and as a sequence, knowledge, refinement, morality, all that ennobles man, would have been impossible.

Intellect in the long run, sways the dominion of the world. The individual sage may be treated with scorn and contumely, even murdered, but the thoughts which he utters are so powerful that the worst men find themselves compelled to submit to them. The faculty of speech thus exalts the true man over the false one; the men of ends and purposes over him who has no aim beyond the present. The man who thinks is king, pontiff, senate, church, everything; other men are his agents. The gill of hemlock did not extinguish Socrates; from the tragedy of the Phaedo till the present, the immortality of the human soul has been known and believed by every thinking man; nor can it be otherwise except the active race be exterminated. Zoroaster told us that the Supreme Being created all things by all-potent speech; an unknown writer of a singular gospel added: "In the beginning was the Word; and the Word was next to God, and the Word was God." So mighty is speech, that it was felt and believed that it could create, that it was endowed not only with the intellect of man, but with all the omnipotence of God.

THE RELATION OF SOUL TO BODY

By CHARLES A. BOARDMAN.

The soul is the impelling power of the body, but the mechanism, however conformably to the soul it is constructed, is still not constructed by it. The soul knows or may know all the life of the body, but it knows also that the body is neither its own work nor its own operation. *The body has a life of its own.* The body, with the regularity of its organic processes, is related to the soul as a Pandean pipe, which is so arranged, that, however unskilfully the player applies himself to it, a certain harmony of tone is inevitable. If the melody which the instrument gives forth originates from the soul, the soul must know the height and the depth of the individual pipes, as also their arrangements with one another. But if it knows nothing of all this, the melodious association of tones is only conditioned by the organization of the pipes: and the soul effects nothing but the impulse of breath, which awakens that, which, in a designed form is already, although only passively, present.

A MASTER AND HIS PUPILS

By One of Them

(*Concluded from page* 39)

"Lift thy heart to the height of what I bring."

THE mystery of man remains yet to be solved; it is to be revealed through man, and occultists teach through the development of the inner powers. The race is concerned now in material existence, but a few of every cycle and in all climes are seeking the hidden truth and looking to the East for its teachers. From the East has come the spiritual knowledge that has enlightened the world; is it not reasonable, then, to look to it for the esoteric wisdom without which religious systems are as Dead-Sea fruit?

Mankind progresses toward the ideal so slowly that the guardians of the central facts of existence are not permitted to impart their teachings, save to such as are prepared to live in the way that others have done before them, and be the saviors of their kind, content to be unknown and unimagined. The ages have rolled away, and at long intervals of time one here and there has arisen to perpetuate the spiritual possibilities of his kind.

In each individual is born the inherent power to grasp the knowledge of his own identity and destiny, and yet nations and races come and go, as in a dream, never once between the cradle and the grave obtaining the least glimmer of the truth awaiting their acceptance. The perverseness and blindness of mankind lessen, but almost imperceptibly; and the laws of evolution, material and spiritual, undeviatingly decreed, are little comprehended and all are prisoners of ignorance.

To develop the interior nature through the material senses has been proven a task of endless obstacles and discouragements, and those who have not ears to hear cannot and do not hear. The few who, through fortunate Karma, become fully enlightened, disappear quietly from the haunts of men, and, led by the wisdom that is from above, seek the presence

of those with whom they belong, and to whom they are allied by the strongest bonds that bind man to man. Departing from their accustomed places they return no more, but the blind follow them not, neither can they learn of the way they have gone.

* * * * * * *

Dwelling upon these and similar thoughts one morning as she walked toward the fields beyond the hamlet, the Psychic was reminded to inquire of Rath regarding the fundamental laws of the occult science and its relation to modern science.

Fearing that the time was not far distant when she would have to go out into the world to do her work on her own Karmic plane, she lost no opportunity to strengthen her education in all directions, and to learn thoroughly the esoteric philosophy of which she knew less than other of the pupils, who were denied psychic gifts.

Rath met her at the entrance to the monastery grounds, and as they walked he discussed the two sciences, showing her first the salient points of difference between them. "The occultist," he said, "works by using the forces and materials of nature in their natural condition, while the scientist of today uses them in a limited and separated condition on the lowest plane of their manifestation. For instance," he said, "the adept uses the invisible forces of nature themselves, when he wishes to produce currents of heat, electricity, and the like, while the scientist is obliged to have recourse to material apparatus of more or less complicated construction. The adept employs such materials as light and water as elements in their higher and more spiritual forms, while the scientist first splits these up as they exist on the lowest material plane, into what are called primary substances, before carrying out his experiments. The occultist looks upon all nature as a unity, and attributes all diversity to the fact that this unity is composed of manifestations on different planes, the perception of which planes depends on the development of the perceiver.

"The student of occultism is taught that the one law pervading all things is development by evolution to an almost infinite degree, up to the original source of all evolution, the Divine Logos; hence that man, as we know him, is capable of almost infinite development.

"He is also informed regarding the absolute original unity of all forms and modes of existence. His teachers, the teachers of the East, knowing that nature and its laws are one, point out to him the fact that all action contrary to those laws will be met by opposing forces and destroyed, and hence that the developed man must, if he would attain divinity, become a co-worker with nature. This he must do by training himself into conformity with nature. This conformity with nature will lead him to act invariably with benevolence, to pursue unswervingly the highest good; for what is called good is but action in conformity with the one law. Hence occultism gives a rational sanction for right conduct, such as is offered by no other system, for it erects morality into a cosmic law instead of basing it on superstition. Moreover, the realization of the unity of nature leads the occultist to recognize that the same one life that pervades all is working within himself also, and he is thus led to find in 'conscience' not merely a criterion of right and wrong, but the germ of a higher faculty of perception—a light to guide him on his way; while in the will he recognizes a force capable of indefinite increase and extension, and by intuitive study of the oldest of these, occult knowledge may be obtained.

"Esoteric knowledge, in its purity, has been handed down from time immemorial, from teacher to pupil, and carefully guarded from abuse by a refusal to impart it until the candidate has actually proved himself incapable of misunderstanding and misusing it; for it is obvious that in the hands of an evil-disposed or ignorant person infinite harm might be produced.

"The elementary experiments made in the West in thought-reading, mesmerism, clairvoyance, show that man everywhere has reasons for believing that unsuspected faculties are latent in the race.

"The marvels of the occultist are the result of the scientific cultivation and the attainment of perfect control over such powers."

"If it be asked of me, What is the practical good to be obtained from the development of these powers of man, what shall I reply, Brother?"

"You should first ask your questioner to settle the query whether freedom from the ordinary cares of life and im-

munity from anxiety is good. If the reply be in the affirmative, it must be conceded there is this good in occultism, because it tends to raise a man's mind above the plane on which material things affect his equanimity; in fact, without the attainment of such equanimity its pursuit is impossible.

"Esoteric wisdom, as you know, is found in all ancient philosophies and religions, whether Indian, Egyptian, Chaldean, Zoroastrian and Grecian, and its traces are to be found in every age and country; there can be no greater mistake than to suppose that its reality is dependent upon any single authority. Its Initiates and Adepts form an unbroken succession from the earliest appearance of man on this planet; their organization is today, practically, what it was thousands of years ago, and what it will be thousands of years hence.

"At the present time many in the West are learning of it, and by some it is fancied that it is something new. But this is not so. As at some portions of the year the daylight lasts longer than at others, so the divine light of Wisdom is more broadly diffused in some cycles than in others. To those who have eyes to see, a brighter light has arisen; but the light will not cease to shine because but few heed it, and many even scorn it, while others again misrepresent it and try to persuade themselves and others that it is but darkness after all."

"The esoteric science requires the devotion of all the faculties of a human being for its proper comprehension, I find, Rath!"

"True; and, unlike other departments of knowledge, it directly deals with the great problem of happiness. The ultimate value of all effort is the production of happiness, and occultism, claiming to be the science of happiness, must embrace within itself all objects of human interest. The Masters have called it the science of supreme bliss and the art of acquiring it. But, as you know, my Sister, personality has nothing to do with the kind of happiness alluded to here. There is no real happiness for personalities, which are impermanent. A thorough realization, therefore, of the perpetual mutability of existence is essentially necessary to perfect happiness. The right contemplation of the occult science, which is the science of Eternal Life, causes the present life to assume its true proportions. You, for instance, Upasika, misconceiving the true value of existence, wandered

in search of personal happiness until through grief you learned wisdom. Your ignorance was no less painful to you than to us; but you had forgotten your real self, and the delusions engendered by death had to be conquered by your own efforts. Oh, Sister, is there, can there be any diviner mission for a disenfranchised soul than to try to teach the truth to poor humanity? Once let the world realize that the law of Karma is the true order of our personal experience, and that until we 'know ourselves' in the highest sense—that is, until material desires cease, we must reincarnate; then will cease material effects, and not till then."

"Brother, your mind outruns mine, and while you formulate readily, I but feebly realize the law of rebirths."

"First teach that of Karma, which offers the only satisfactory explanation of the apparent injustices of life. In a world where there is not only pain and suffering, but also moral depravity as well as excellence and goodness, forced upon individuals by circumstances over which they seem to have no control, no amount of speculation or dogmatism will furnish a clew satisfactorily to the thinking man. The law of Karma alone explains this anomaly. Fully realizing and grasping the meaning of Karma, the justness of our earthly sentence cannot be questioned. It is because we do not know what justice is that we find fault with a law at once so rational and so unvaryingly just."

"How can I tell those who never have given thought to the occult side of nature to begin the stupendous task of overcoming ignorance and learn for themselves?"

"The first task of an earnest student is to renounce all selfish desire for happiness as the result of work, and find it in work itself. That is the first lesson—the one, Upasika, which cost you so many years of effort."

"But my way was not as cheerless as many, and I had always behind my material and external life the occult heritage, to which you have returned me!"

"But you, nevertheless, discovered it by your own resistless force of will. I have watched over your life, much of the time in doubt as to your real awakening in this incarnation. But the law was kept sacredly, even though I sometimes felt tempted to rouse your faculties, particularly that of memory, which even yet is not opened."

"How like a blind bat I am!" she cried; "after all that

has been done for me I cannot now fathom the secret of my former life."

She leaned against a tree as she spoke, and for a time stood looking earnestly toward the monastery. "Master calls me, Rath, and I go; will you come?"

"No; I will wait for your return."

The eager look faded out of the woman's eyes, the expression of the white, cold face became fixed, and as the form sank down on the green turf the Hindu reverently placed her head on her shawl and, leaving her, joined the pupils who had been taking their noontime exercise in the walk nearby. Not to speak, but to sit silently with them, his form bowed as that of a man bent by the weight of time and burdened with the sadness of humanity.

THE END.

FOR THE SAKE OF THE SOUL

BY CHARLES BERRY

The soul is not absolutely bound. (Karika, LXII. Aphor. I., 160, 162) asserts this: "Verily, not any soul is bound—nature alone is so." And Kapila assures us that the "union (of soul to body) is for the sake of liberation." The Sankhya: "As people engage in acts to relieve desires, so nature, generous, seeking no benefit, accomplishes the wish of the ungrateful soul. "Nature's evolutions go on for the sake of the deliverance of the soul." And, from the Atma Bodh:

"The individual Self is like a king, whose ministers
Are body, senses, mind, understanding,
The self is wholly separate from these,
Yet witnesses and overlooks their actions.
The foolish think the Spirit acts, whereas,
The senses are the actors, so the moon,
Is thought to move when clouds are passing o'er it.

THE INNER LIFE AND JESUS, THE CHRIST

By C. H. A. Bjerregaard.

(*XV.—Concluded from page* 52.)

The Mystics and the Help They May Give Us in the Spiritual Life.

FROM India we naturally come to the Hellenic world and its myticism and in the main it is found in connection with the mysteries. Much of it I have touched upon in my first essay. From the Hellenic world is only a step to the New Testament and to Jesus, John and Paul. To Jesus I have already devoted a whole essay. About John and Paul I will speak now.

Both John and Paul are mystics, though they are also much more, especially Paul. As mystics and as types of Christian Inner Life, they can be of very great use and have been so in the past to all who seek the highlands of the spirit and the pure life lived in fellowship with their God.

John's Christianity has often been regarded as the fountain for all that which has been called Christian mysticism, but that is an exaggeration. It would be true, however, to call him a mystic of the heart, and his religion the presence of God in the soul.

One peculiarity with John's mysticism is its delightful realism. He is never abstract. The Spirit to him is substance and the indwelling life is an actuality, and no mere subjective thought which it is difficult to realize or even to hold fast to. But his realism is not naturalistic nor the legalism of Judaism. His power is "grace and truth" and they are gifts from Jesus, the Christ, or, rather, "they are the spirit of Jesus, the Christ and the Holy Spirit that lived in him."

John more than any of the New Testament teachers has a mysticism that transcends and passes beyond Jesu earthly life to dwell upon the work of the Christ. It is this element that makes him superior to Paul and others. It is seldom that mysticism points beyond itself so emphatically. Paul is clear enough on the transcendency of the Christ and, as I proved in

earlier essays, ignored the Jesus of earthly existence; but the undertone of his gospel was not so clear as John's, when John teaches that Jesus was merely a way and means to God, but not a finality.

John comes to this advanced position by the force he lays upon the idea of the Christ being Light. God (the Father) is Love, and Christ is Light; that is John's theosophy. And he never tires of advising, "abide in the light"; and, "to abide in the light means to have the knowledge that is the eternal life" (John XVIII.3). John repeats this idea of "knowing" not less than twenty-five times in his first letter. The object of "knowing" is the same as in Gnosticism: Life, Light and the Pleroma. John is also emphatic on the subject of brotherhood. He argues, "there shall be one fold, one shepherd," and his commandment was, "love one another."

Finally, I will accent another mystic element in John. "Salvation" with him is not a successive process, but a simultaneity and an eternity. He that has passed over from death to life has the eternal life absolutely and can never lose it. The eternal life is then a fact. John makes the Christ say, "Everyone who liveth and believeth in Me, shall not die forever"; (literally never at any time.)

For the present I shall not need to point out any more mysticism in John's gospel. What I have said is enough to show what tremendous meaning there is in the incoming of God into human life such as John understood it and how important a knowledge of it must be for the Inner Life.

Let us strive for the mystic union! "Whoever is born of God" has the seed (sperma) of God in him and is a new man. If any man eats of the divine bread he shall live forever.

The refrain of Paul's mystic call is (2 Cor. III.3) "Be ye an epistle of Christ, written by the Spirit of the living God —upon the fleshly tables of the heart." Who can not feel a trance coming upon him by having such a call: "Be ye an epistle of Christ" and "written by the spirit of God," and who would not wish to come under such ethereal and luminous influences that it might be possible to become such an epistle.

To attain to conditions that make such mysticism possible it is necessary to learn other mystic teachings of Paul; first of all, what he teaches about the "outer" and the "inner" man, about "the psyche" and "the flesh"; teachings in which Paul is a master. Next, must be learned what the apostle

means by Spirit, pneuma, and what he understands by his assertion "Christ lives in me."

I have already in an earlier essay shown how thoroughly mystic Paul was and also his relationship to the Greek mysteries. All I need now to do is simply to say that if you inquire about the Infinite ask of Paul. He said that he saw the Infinite on the way to Damascus. He must consequently be full of information. He also said that he had been caught up into a higher sphere. Let him tell of his experience in "the deep things of God," and you shall learn something about the Inner Life.

From the New Testament I now come to the Neo Platonists. Also from them we can learn very much about the Inner Life. I shall refer in the main to Plotinus, but leave you to look up his date and position in Neoplatonism. Those things are incidental to me. His teachings are more vital. It is no doubt true what Emerson said about Plato, that out of him came "all things that are still written and debated among men," but the same can be said about his principal disciple, Plotinus, when he thrills us by leading us past his master to a supreme good lying beyond empirical experience; and, when he points out the inward paths to it which our image-making power can make way and aesthetic sense give life to. About Plotinus' knowledge and experience there can be no debate, because there can be but one view about them; he had been translated beyond the phenomenal and knew for a certainty that there was a reality beyond the sense. His master Plato knew it only dialectically. Keep company with Plotinus and you shall be "god-filled," and that in a way different from that of the Upanishads. They revel in the metaphysical and want you to stay there. Plotinus shows how all things proceed from the Primal Being and return to it. He does not shun the phenomenal, he defends it and sees its beauty and enjoys its wonders. The Orientals do not do that. Hence Plotinus is a teacher for us. Plotinus is also original and emphatic on the subject of ecstasy, or the mystic union of the human soul with the universal soul, and that is the main subject of all mysticism and theosophy. You may learn from him to rise beyond yourself by contemplation and that without undergoing the tortures of Hindu yogism. It was from Plotinus that Emerson learned most, and Plotinus has been a cup from which all Occidental mystics have drunk wisdom.

Dionysius, the Areopagite, is another ancient mystic and theosophist from whom all the medieval mystics and theosophs learned much, but whom the moderns do not seem to know. For the present it is of no importance who he was personally and how his writings came to us. I will point out some lessons which he can teach us in the Inner Life.

The sum total of Dionysius' writings is a philosophy of being, or a philosophy of the Absolute; how it steps out of itself and again returns to itself. But Dionysius' evolutions and involutions are not expressed in impersonal and naturalistic terms like those of Brahminism. His terms are drawn from the personal life of ours and his degrees are called "hierarchies," a term that immediately suggests ecclesiasticism. His system is ecclesiastic and personal. A hierarchy is a sacred order of heavenly energies and they are called Cherubim and Seraphim, and authorities, dominions, powers, angels, archangels and princedoms. These hierarchies are not church dignitaries, they are the powers of their respective spiritual realms; they are the administrators of the world, and in our growing spiritual life we are helped by these powers as we rise to their dominions or spheres of influence. Dionysius gives minute descriptions of these various hierarchies and their powers.

For mystics of an ecclesiastic order Dionysius would be helpful by his commentaries on all the Christian symbols. His method ought especially to be helpful to students of the theories of the Inner Life. He distinguishes between (cataphatic) affirmative or positive theology, in which truth is represented under the garb of a symbol, and (apophatic) negative theology, which makes no use of symbols, but by which the initiate rises by contemplation or ecstasis to an immediate view of things divine. The distinctions are interesting. The first theology is of course exoteric, but contains in itself its own negative by pointing beyond itself. The second is of course esoteric and practical from the start.

His most important writing is that "On the Divine Names" and its most important teaching is the distinction Dionysius draws between what he calls "conjunctive" names, which belong to the whole Godhead, and "disjunctive" names, which belong to the separate persons in the Godhead. "Being" is "a conjunctive" name and belongs to the ineffable essence of the Deity; but "goodness' is a "disjunctive" name and belongs

only to the father or the son, as father or son. Much needless discussion could be saved if all people would learn to make these distinctions, and much insight by means of the divine names, properly understood, would be gained. Another equally important writing is Dionysius' "Mystic Theology." It professes to give the esoteric teaching of Christianity. Dionysius sees in all revelations not God, but, like Moses, the place where God is. Revelations are simply suggestions of ideas that explain Him who transcends all ideas.

Dionysius examines all revealed ideas and comes to the conclusion that revelations are not revelations, but only the notions of certain seers. And finally he declares that though we may not know God we may nevertheless have fellowship with him. In that conclusion he shows himself a thorough mystic, for all mystics have experienced a fellowship that transcends all knowledge.

Dionysius can teach many the psychological value of prayer. As he rightly remarks, if we are stranded on a rock and a rope is thrown to us, we do not draw the rock to us, but we draw ourselves to the rock. And so in life; by a prayer we do not draw the Deity to us, but we draw near to the Deity by pulling the rope. The moral is as simple as it is evident. Do not try to draw the Deity to you, for you can not do it, nor need you do it. The Deity is everywhere and so is the rope thrown to the shipwrecked soul. There is therefore more mysticism than most people know in the gospel hymns of Sankey's collection:

Pull for the shore, sailor, pull for the shore!
Heed not the rolling waves, but bend to the oar,
Safe in the life-boat, sailor, cling to self no more!
Leave the poor old stranded wreck, and pull for the shore.

Church mysticism both of the Greek and Roman order does not swerve far from the doctrines of the respective confessions. While it is thus bound tightly by forms it is nevertheless very rich in depths of feeling and heart life. Meditation and contemplation reach developments unknown before. Prayer becomes an uplift and a consecration which only personal forms of religion can make possible. The vast spaces of gothic cathedrals take the place of desert solitude, and music becomes the organ of the Holy Spirit.

With all the limitations that mysticism is subject to under church regime, it nevertheless develops a freedom of magnifi-

cent character. What could be more sublime than St. Teresa's cry: "Carry your cross, do not drag it after you." That exclamation has no idea of the body being a prison; on the contrary, it lifts it up with thanks and blesses it because its frailty helps the soul to freedom. And so is any cross; it helps the soul to wander beyond itself and into the realms of love.

The Church has often sent its mystics on the Path, both blood-stained and terrible, and has done all it could to extinguish any image of the sensible and created world. This it has done in the belief that God would appear in the vacuum thus created. What the results were may be seen in Bonaventura, Angelo of Folino, Suso, the two Catherines and in St. Francis. If ever we can talk with sense about resurrection of the body, then we can do it when we talk of these mystics. They came out of death to life.

I have not quoted Church mysticism because I do not want to hold it up for imitation. Nay, I have a better form for you. One which you can imitate. You all know Whittier's poem, The Mystic's Christmas. The mystic of that poem is worth imitating. When Whittier makes the mystic brother sing

> Beyond the things of sense,
> Beyond occasions and events,
> I know, through God's exceeding grace
> Release from form and time and place,

does he mean to say that this brother denies the real world and despises it in fancied mental or moral superiority? I think not. I do not think he furnishes any text for the numerous misunderstood Buddhistic and Christian doctrines of renunciation. I hear a healthy affirmation when the brother further sings:

> I wait within myself to know
> The Christmas lilies bud and blow;
> And small must be the choice of days
> To him who fills them all with praise.
> Judge not him who every morn
> Feels in his heart the Lord Christ born.

This brother is no conceited philosopher, nor an intellectual fanatic who, misled by a theory, denies one-half or more of existence, or who in blasphemy condemns a world as evil because it is not to his perverted taste. He does not resemble in the least any of the many unfortunate specimens of today, who talk glibly enough against the phenomenal, yet know it

very imperfectly, and who have never profoundly discovered the relationship of Appearance and Reality. Nor is this brother a professor of a Middle Path in order to avoid extremes. I think he is a most sensible man, a true philosopher and one who practiced the living religion. I say: Follow him!

In the opening of the poem, his fellow monks ask this mystic brother to rejoice with them "where thronged refectory feasts are spread." He does not wish to do so. With "God's sweet grace upon his face," and in silence he sits "unmoved thereat," though he says to them:

Keep, I pray
Even as ye list, the Lord's birthday.

For himself he denies the ceremonial. As for his brothers, he recognizes their place and position, their mental needs and hunger of heart. He does not condemn as so many new converts do, nor does he pity as so many a neophyte does. He is "the elder brother" whom experience has taught the truth of life and love, and to whom the outward symbol has disappeared because his mind is light and his heart is love. He is an excellent illustration upon true manhood, perfect philosophy and real religion.

What is the experience which taught him and which keeps him in harmony and which dictates such sober and tolerant opinions? We talk loosely of experience when we limit the term to mean knowledge derived from the daily jostling of life against men and things, or personal conflicts with so called facts. Such experience is, of course, useful for the daily life, but it is of little, if any, use to life in the largest sense. In Ethics or the science of life, we use the term as an expression for the influx of the great motives, aims, and purposes of existence, especially as we become aware of these on the Inner Ways. It is experience in that sense which guides the Mystic. Its content or main characteristic is always the Universal, the Absolute. It always endeavors to get us into the order and plan of the great frame-work of the universe. Experience is a grace, an initiation, though we may and must prepare for its reception by silence and solitude. The recipient is always more or less a sufferer. No amount of volition or action, such as these terms are ordinarily understood, will lift even the seam of that veil which covers it. The recipient undergoes initiatory steps of vastation as a preparation for the reception of "the Inner glory." Such is the experience of this Mystic, whose Christmas Whittier describes.

When this monk tells his brothers that he waits within himself to know the Christmas lilies bud and blow, he shows us symbolically that experience is within and not without. He might as well have said it was above and not below. Terms of language could not better show where it was, because it is "nowhere." It is rather "anywhere" and "everywhere." It is growth rather than location or distance. He does not draw any hard and fast lines; he even tells his brothers that

The blindest faith may haply save;
The Lord accepts the things we have.

The main thing to him is Reverence.

And Reverence, howsoever it stray,
May find at last the shining way.

By Reverence he means awe at the mystery exhibited all around us in nature and a recognition of that brotherhood feeling which as a law of the spiritual world binds all things together. It is that kind of Reverence which nature and all the great teachers of the past have laid so much stress upon as the path to Union with God.

"Release from form and time and place." What does he mean by "release." Evidently no exaggerated saintship or condemnation of the world. His conduct as it is described in the poem proves him to be a "brother among brothers." He means that though *in* time, form and place, he is not *of* time, form and place. Moreover, he is not only emancipated from the thraldom of custom and conventionalities, he is really free; he has attained that high state of release which we call "freedom in obedience." He has pursued a lonely road and, because he fixed his eyes on nature's plan, everything has become new to him. The commonplace has assumed an aspect of the common and that again has become Life to him. Externally his conduct is in many ways like that of his fellow monks, but taken as a whole his conduct is a sign of an inward or higher condition, an experience of a peculiar and vivid kind. It is experience which breathes peace over disordered passions and desires, reducing them to harmony of life, to conformity with the *telos*. If he were asked to define his system, we would probably find that he could not understand what we meant by such a word. His mind would be found not to move in the limitations of systems and dogmas, and his heart could not enclose its riches in words. Truth and Life would be found to be one in him and these again would be seen to be a unit with

the Path. And those who knew the mystery would see the unfolding of the Divine Type. The veil of nature would be thin enough to allow the "Divine transparency." Yet the world would only discover an "elder pious brother," sitting apart.

The Way, the Life and the Truth are not abstractions, nor can they be pointed out in the same manner as the road to another town. They are spiritual existence. A Mystic is both Love, the Lover and the Beloved.

I trust you will not lay by this tale of Whittier's as idle poetry, nor spurn my advice to give it attention. If you can see nothing extraordinary in it, then your mind is not simple enough, and not being simple it is not strong, either. Simplicity and strength condition one another. If you cannot feel its riches, it will be a hopeless task to seek for harmony, or, which is the same, union with God. Such an unhappy heart and confused mind must undergo purgation. But let us not despair! The Divine Image in us may, as St. Bernard so often said, be soiled and burned, but it cannot be destroyed. It is still alive in the sceptical and is the source of the incessant longing to be something ideal. In virtue of this doctrine I say to you: You already are what you want to be. What you need to do is simply to take possession of your riches, your kingdom. Why not do so at once? The instant you move to do it, you are more than halfway in possession. You have no other obstacles to overcome than those you lay before yourself. Everything is Goodness and Beauty and moves in the direction you want to go. Wake up and see it! Whittier's Mystic is awake and sees the Beauty. His brothers are still asleep and deal with "these things" as if they were real. They are only shadows of something real. The riddle of the universe is solved by an awakening, and the mystery of existence is that will which breaks through its darkness. And so marvelous is existence that its very riddle is an awakener.

You are advised to imitate the method of this man's life, not to copy him. The mystery of your will cannot be brought out if you lose your identity, or are blinded by "royal power, ample rule," or hearken to "Idalian Aphrodite beautiful." The true life rests, as Pallas Athene taught, upon these four pillars: Self-reverence, self-knowledge, self- control and "the acting of the law we live by without fear." These four "alone lead life to sovereign power." The mystic of the above tale

expresses all that fourfoldness. Follow him therefore, in method, not otherwise.

I ought now characterize at least a dozen mystics, all masters of the Inner Life, but I shall not have space for more than two. They are Meister Eckhardt and Jacob Boehme.

Meister Eckhardt is typical of German mysticism of the later Middle Ages and is, par excellence, a philosophic mystic and his metaphysics became prominent in almost all Germanic mystics after his time. One of his maxims is "nothingness" or rather "no-thingness." He is persistently asserting the necessity of freedom from things and their powers. In our thinking, we must learn that our thoughts are nothing; God's thought in us is something. In our willingness, we must beware lest we set ourselves and our heart upon having our way. We must will to have no will. If we have that will, we have God's will. In our perceptions we must not be deceived by "this" or "that," for these have not the knowledge that gives us the feeling of the godhead. "All things are one thing" and if that fullness comes upon us, then, then only, do we feel the presence of the Godhead.

Even in those perceptions, we only perceive God and not the Godhead. He whom we call God is only a manifestation of the Godhead and not the Godhead in fulness. The Godhead is the Ground of all manifestations, both those under the form of the revelation we call God and under the form of the spark in our own soul. The Godhead is one, and that is all we can say, and by saying so we simply say that it is a mystery that cannot be dissolved by light or in any other way. The Godhead is above all names and above all nature. God, on the other hand, works. The Godhead does not. And that is the distinction between the two.

Eckhardt can be very helpful to the neophyte by such distinctions. Before our minds spontaneously realize that the Godhead is "the nameless nothing" or "the many-named" and in either case beyond comprehension, it cannot begin to conceive of the absolute substance. The mind is unfree until it can think and act without words; and the true mystic life and union with the Highest is impossible for an unfree mind.

On self-denial Eckhart can also teach us useful lessons. Here is a quotation on the subject. "Just in proportion as a man denies himself by God's help and becomes united with God, he is more God than man. When man is entirely liber-

ated from self and lives in God only, he becomes in grace the same which God is by nature and God recognizes that there is no difference between himself and that man. I said in grace. God is good by nature, but man is good by grace."

In this quotation Eckhart speaks of God and not of the Godhead and it is clear that God is attainable by man. God must then be a sort of second degree of the Godhead; its manifestation on planes of nature, man and grace. And so he is. Hear Eckhart. "God and the Godhead are not equivalent terms. God is active and creating. The Godhead does nothing, but rests in itself; is still and unmovable." God's acting and creating is manifest in the soul where he "without ceasing" perpetually bears the son, and the son's birth in the soul is salvation, and there is no other salvation.

All we can do and are to do to attain salvation is simply to accept it. Salvation is offered to all and we are not anything else than saved—only some of us do not know it. True enough, we should lay hold of it by self-purification but self-purification is not the means whereby we buy salvation or merit it. By self-purification we brighten the looking glass of the soul to see the beauty of the Everlasting Now. Let us never forget that our personality is the hall of initiation; the alembic in which we are purified; the furnace in which all dross is burned away; the cup from which we drink transubstantiation. The result of our initiation, the outcome of our purification, and the character of our transubstantiation, is not that God's nature has become our nature; nay! but that God's nature has become our life! That God's being has become a passion in us! That God's image has become a vision in me! That the God-word has become Logos in me!

The first impression one receives of Jacob Boehme's mysticism is his carelessness of form and his intense desire and struggle for content. This very method is of profound significance for an understanding of him and his theosophy. While form of expression is most essential for the conveyance of thoughts, nevertheless form may and can be placed secondarily to essence. For as a matter of course if God were not, there could be no revelation of him. The main thing is, that he is. Being is necessary for a coming to be; a hen is more important than the egg if we inquire mainly about causes and less about effects; and that is precisely that which we do in mysticism and theosophy. All our thinking, feeling and will-

ing, have reference to the primary cause. On that point, Jacob Boehme can be of essential use to us in search for the Inner Life.

Again, Jacob Boehme does not come to us as a scholar or learned man. He speaks like a prophet, and all the characteristics of a prophet fit a mystic and theosoph. They speak wisdom from within and not learning derived by logical processes or scientific observations. In that respect, too, can he be taken for a model and a teacher.

Boehme is a master in inner passion, energetic thinking, and comprehensive views of nature and the universe at large. Take these powers and join them to his clear image-making ability and you have the man's characteristics and his theosophic mind.

Consequently, a seeker after the Inner Life will do well to endeavor to acquire such talents and abilities. Where such marks of a superior man exists, we may expect a peculiar way of working. And so we find it in Jacob Boehme. He will not and does not travel the long and laborious way of philosophical thinking. He will see God directly and he wants to learn the mystery of creation from God's point of view, not from man's standpoint; bold but thoroughly theosophic! And he attained the vision, because he was humble and a god-devoted man. That, too, is theosophic.

Angelus Silesius, also a mystic and theosoph of note, said this about Boehme:

The fish lives in the water, the plant in the soil,
The bird in the air and the sun stands in the firmament.
The Salamander can only live in fire,
But God's heart, that is Jacob Boehme's element.

That tells the whole truth of mysticism and theosophy. The mystic and the theosoph live in God's heart. No seeker after the Inner Life need ask what his ultimate end ought to be. His starting point as well as his goal is God's heart.

For the present I need not say any more to characterize my assertion that Jacob Boehme can be of great use to the searcher for the Inner Life. I hope at another time to give a full exposition of Boehme's theosophy.

Even if you never learned anything from mystics other than the few I have mentioned, you have learned all that is necessary. The mystics I have mentioned were all of an active character. There is also another group of mystics, whom I

must not forget. They, too, are important. They are the Quietists.

Quietism is a system of mysticism, the main character of which is this: it advocates "quiet," "rest," "impassiveness," as the true method of union with God. This system is the very opposite of all the forms mentioned before.

By "quiet" is meant a continual act of contemplation and love to God and the exclusion of all other religious acts. By such contemplation the soul is absorbed in God. The best representatives of this mysticism are Angelus Silesius, Teresa and John of the Cross, Molinos, Fenelon and Madame Guyon. Their ideas are easily accessible in English and I recommend them as powerful helps to the Inner Life. The main danger lurking in Quietism is its tendency to pietism. Pietism is a pathological condition and not Inner Life.

THE END.

ORIGIN OF DISEASE

BY P. R. O. F.

DISEASE comes from the use of some wrong picture in the mind, from false image-making. Everything that rises in the mind with energy, must either work for good or for evil. Work it must; it cannot be idle; that is against the nature of mind. If the picture be a true one, that is, one that reflects the universal order, then it uplifts the mind, makes it grow in height and depth and advances its progress towards the universal Self. If the picture be false, that is, if it springs from disorderly image-making, one that reflects selfishness, meanness, vulgarity, wickedness and any unhallowed influences, it affects the rotation of the wheel of life, it retards it or causes it to rush ahead too quickly. It disturbs the harmony of development in obedience to law and draws its strength also from the life or vitality; and, sapping it, it ultimately brings the organism into a habitual bad working way and finally it destroys it in death.

WILL AND WISDOM

By Eduard Herrmann

THE origin of Will cannot be comprehended by man; it is forever hidden in that mysterious cause of all things, which we call God. The manifold experiences of life and the continual process of evolution might enable us to get some understanding of the nature of Will, of its unconscious and conscious working and of the immense power connected with it, but its ultimate origin will probably remain hidden for us until we have reached a far higher state of perfection—until we are superhuman or divine beings. All we can know in this respect is, that Will is actively at work in nature, whether man exists or not; from which we learn that it is not man who creates or controls it. On the other hand, we know that man can become the absolute master of the will which springs up in his own soul. This seeming contradiction is the cause of the controversy among philosophers, regarding fate, destiny, free will. Two aspects of the Will are to be considered if we ever want to get an understanding of this difficult problem; namely, the All-Will or Cosmic Will, and the self-will or individual will. The All-Will which exists from eternity and is an attribute of the great First Cause, is that which creates or evolves the universe and all living beings, and these must of necessity be subject to it.

This All-Will is the immutable law which silently works in all departments of nature. Man, feeling himself under the absolute dominion of this law, the working of which he does not always understand, because he can see only the effects and not the causes, rightly calls it destiny or fate, and says that he can under no circumstance escape it; and, consequently, that he has no free will. On the other hand, he knows and feels that he has a will of his own, the self-will, of which he is master because he can control it and seemingly direct it even against the All-Will, as in the case of suicide. Thus he is confirmed in the belief that he is gifted with free

will, which allows him to do as he pleases. This erroneous view is the cause of much of his misery; it is a consequence of his imperfect development or lack of wisdom, which temporarily hides from him the fact that the self-will can as little become greater than the All-Will, as a river can become greater than the ocean; but it can become one with the All-Will, which is true development, true wisdom. The aim of all evolution seems to be the individualization of the will or the transformation of the All-Will into the personal will. This takes place in a mysterious way, but the All-Will is never lost, it always stands behind the self-will. This is beautifully expressed in Chapter X of the Bhagavad-Gita. There Krishna says: "I established this whole Universe with a single portion of myself, and remain separate."

The universe was created by the power of the divine Will, or Love, which is the first and highest attribute of the creative force and which includes all. It is said that the will itself is colorless, neither good nor bad, but "behind will stands desire." From this we infer that desire to love is at the basis of all things and that the will is a manifestation of love. The first cause of all that exists is, therefore, the divine love-thought that the universe should exist. This love-thought prompts the will to action, which produces motion, life and sensation, in the myriads of existing forms. This primitive process of creating repeats itself over and over again in the created world; but the world is unconscious of it until it reaches the state of man, who then is able to create consciously, if he recognizes the true power of the will.

Although will is a tremendous living force, yet it has not the power of independent action, since it always depends on love or desire, of which it is the effect. Will can conjure up thoughts, dwell on them, perfect them, but it cannot create them. This can only be done by the creative principle itself, which is love. Will is the energy of love or desire, of which it receives the irresistible impulse to perfect in the physical world that which love created in the thought world. The way this is brought about we may see by an observation of what goes on in our own souls, especially in the soul of an artist, of a genius, who creates works of art. It is the love for the beautiful, which impels him to think out a beautiful form. This thought form created by the artist, is at first shadow-like, vague, but it become more distinct as he dwells

on it, until finally his desire to see it still more clearly, to be able to touch it, to feel it, to hear it, not only with his inner senses, but with his physical senses also, compels him to bring his will into action. The will makes it possible for him to accomplish the desire of his soul, by using the physical means necessary for the materialization of his idea of love. This is the way we create; and, believing that we are reflections of the Deity—microcosms of the macrocosm—we come of necessity to the conclusion that Deity creates in the same way.

Let us not forget that the All-Will or Cosmic Will (the energy of God's love) always exists and that the self-will or individual will, the energy of man's love, is an emanation of it, and comes into existence after individual forms have been created by the evolutionary will of the great First Cause. Individual will is subject to evolution, it is only latent in the lower forms of life, as in the mineral kingdom, where the All-Will seems to be the only and absolute ruler. In the vegetable kingdom this may not be the case, because there appears to be the first manifestations of an individual will. But whether this is or is not true, it is certain that the All-Will predominates to such a degree that it becomes doubtful if our assumption is correct. In animals there is will but their desire is unable to direct it against the universal will, so that animals live more in harmony with nature than the higher kingdom of which man is the representative.

When evolution has progressed to this point, nature relaxes the firm hold which she has on all her other creatures; to a degree man has the right of choice or free will, which he usually misuses until he learns that his self-will is limited by the All-Will; that under no circumstance can he break the inexorable laws which are determined by the All-Will. It may take many lives until he understands this truth, for evolution is slow; but the understanding is sure to come, and it comes through suffering and misery because man is proud of his own free will, and he does not want to give up any portion of it. He will not consent to bring it in harmony with the All-Will, which is the only condition imposed upon him. Man is determined to have his self-will unconditioned; he strives to become a god. He is made of the right stuff, for his will is strong; which is characteristic of Gods—wisdom. When nature concedes to man the privilege to choose, she ceases to guide him as she guides the creatures in her lower kingdom, because no one can be a free agent if he is guided, and, therefore, man is bound to make mistakes. But it is by

those mistakes that he is enabled to progress, if he will see and correct them, for so he develops his reasoning faculty and the power to discriminate, which is the first step towards wisdom. Thus we see that evolution is the plan, preconceived by the divine intelligence, to lead all creatures to the acquirement of wisdom by means of love, thought and will.

I have already spoken of the importance and power of imagination or thought. All philosophers, even of the materialistic school, acknowledge it. Tyndall, for instance, says: "Without imagination we cannot take a step beyond the bourn of the mere animal world, perhaps not even to the edge of this one." Thought or imagination is the ability to form a picture in the astral world. There it remains if the will is not brought into action. To clothe this thought form with physical matter requires a strong will. To get the latter is a matter of practice and perseverance, and nature teaches us the necessity of its acquirement in almost every event of our life. The child unconsciously learns that it cannot progress in school if it does not overcome the inborn laziness, an enemy of will. The boy finds that he has to suppress many childish desires and when he gets older, many passionate desires, if he wants to get along in the world—all this can only be done by the exercise of the will. Home, business, society, friends, enemies, all teach us to have a strong will to succeed in the world; that a man who has no fear, who does not hesitate, who shows his indomitable will in all his actions, commands some kind of admiration even if he does wrong, while a weakling is always pitied or despised even if his intentions are good. This is so because the human soul knows intuitively that man cannot get wisdom without first having a strong and powerful will, and that a weak-willed, wavering soul is far more distance from good than a strong-minded, determined one, who seems to embrace evil: "The Kingdom of Heaven is taken by violence."

Now, why does it seem so difficult and for many persons almost impossible, to get a strong will? There are different reasons. One of them is that the soul of man, having been accustomed for many, many lives, to be guided by its parents, or as the slave felt more contented as long as his necessities were provided by his master. It requires a great effort to stand on our own feet, and the feeling of loneliness, of responsibility, which then overcomes us, weighs heavily on our

hearts until we get used to it, until we experience that proud feeling which springs from the knowledge that we can stand alone, that we are strong and are not dependent on anything in the whole world. But beware that you do not entertain this mistaken notion too long, it will surely lead you astray if you do not learn in time that you always depend on a much higher and stronger will than your own.

Another reason why the acquirement of a strong will is so difficult, is to be found in our indifference, and laziness. Eliphas Levy says: "La paresse et l'oubli sont les ennemis de la volonté." Laziness and forgetfulness are the enemies of the will,—which is true. We all are lazy by nature, and I believe there is no man or woman living who has not experienced this in him or herself. Even the most industrious man needs often a great amount of will power to do a thing which is troublesome and which he prefers not to do—simply because it is easier to run along the lines of activity which we are used to . The soul is always active; hence man cannot help doing something all the time. But there exists a lazy activity which is full of dangers because it inevitably weakens the will and subjects us to many kinds of evil influences, and there is an energetic activity, which strengthens the will and leads us to health, wealth and wisdom. The first is mostly found among bad or stupid or rich people, the other is generally a quality of the intelligent and poorer classes. On them alone depends the progress of the world, for they are really the pillars of civilization, the promoters of the higher evolution, because they work consciously or unconsciously for that which is now the important task of humanity, the acquirement of greater will power.

But, as said before, an orderly evolution must lead to wisdom, and since the training of the will is the secret of greatness, in good or evil, it is necessary for many to become wise and to know the difference between good and evil, otherwise, the very thing which is so necessary for him, the strong will, might lead him to destruction. This is probably one of the reasons why Patanjali in his Yoga Aphorisms does not teach us how to acquire a strong will. In the preface to this work, W. Q. Judge writes: "It is an error to say of those who are known as strong willed men, that their wills are wholly their servants, for they are so bound in desire that it being strong, moves the will into action for the consummation of

wished-for ends. Every day we see good and evil men prevailing in their several spheres. To say that in one there is good and in the other evil will, is manifestly erroneous and due to mistaking will, the instrument or force, for desire that sets it in motion toward a good or bad purpose." "Will is a colorless power, to which no quality of goodness or badness is to be assigned, but which may be used in whatever way man pleases." "Patanjali and his school well knew that the secret of directing the will with ten times the ordinary force might be discovered if they outlined the method, and then bad men whose desires were strong and conscience wanting, would use it with impunity against their fellows." Now, although the world does not know Patanjali's method of developing the power of will, yet it well knowns that it can be developed and that it is very important to do it. Once this secret has been discovered, we cannot counteract it, we cannot swim against the mighty stream of evolution. All we can do is to point out the absolute necessity of combining the strong will with wisdom.

Now, what is wisdom? Wisdom is that faculty of the mind which directs thought to investigate and to explore the fields of knowledge, to analyze, to compare, to calculate, to classify them in order to find the hidden laws of nature, on which is based the existence of all things and the happiness of all beings It is like everything, else, an offspring of love, brought into invisible existence by thought and manifested in the visible world by will and experience. Wisdom is the highest faculty of the mind, because it is the only one which governs and directs them all—Love, the creative faculty included. For this reason wisdom is most difficult to acquire and necessitates so many experiences in every field of human activity that Theosophy is justified in saying that a wise man can only be born after having had the experiences of many lives. Consider for a moment how little we can learn in any one life—because it usually runs along only one line of experience, without giving us a chance to gratify other desires for knowledge. Have we not all the feeling that we want and ought to know many things which are outside our business? And how can we do it if we have to work for a living? And the store of knowledge which constitutes the idea of wisdom? Do not fear that they can ever be lost in death; the mind remembers them all, otherwise it would forever be impossible

to become wise, and sages like Buddha, Socrates, Plato cannot be explained according to the orderly development which we see everywhere in nature. In order to explain their greatness, otherwise than through repeated incarnations, we should have to believe in miracles—or in the caprice and injustice of the Creator, and injustice can never be combined with wisdom, which is the highest attribute of God. It is wisdom which we see manifested in the order and usefulness of the world; it is wisdom which presides over its destiny and guides it along the road to further development; the silent wisdom of the All-Will pervades everything; it directs and modifies and governs the whole of creation. Thus we see the Creative Love express itself as thought, will and wisdom. Its creatures, being a reflection of it, do the same either consciously or unconsciously, according to the state of development which they have reached.

As said before, the self-will in the animal world is not free, it is directed by the Divine Will, which is also Divine Wisdom, since it leads the creature directly to its destination as fore-ordained in the Divine Mind. This is not the case with man. He having the possibility to do as he pleases, very often takes a wrong step, because his knowledge is limited and therefore, he cannot always see where this step will lead him to. "Ignorance then is the cause of all sin," as a great teacher has said, and it can only be overcome by knowledge, which is the fruit of many experiences. Nature has a most effective way to teach her children; she makes them suffer whenever they trespass against one of her laws. This is how we acquire our knowledge of what is right or wrong. If parents would imitate nature in this respect, they would confer a great favor on their children, and save them much suffering in later life. As it is now, our children frequently do not learn that there is a higher power over them and they are allowed to let their own little will run wild. No wonder that they continue to do the same when the will has grown with the passions and desires; but then it is very often too late, and nature has to step in and teach them with sickness, poverty and misery. All this could be avoided if parental love were guided by wisdom, if the children were taught from beginning, that the human will must always be subordinate to the Divine Will, which manifests as reason, justice and goodness. And just the act of thus subordinating the will, is the best means

to make it really strong and powerful—for it necessitates the overcoming of many desires, which in a childish soul are weak and loosely rooted, but which will become demons of strength if allowed to grow unchecked. There is only one rational process of acquiring will, power and wisdom at the same time, and it consists in overcoming the tendencies of our lower nature. The sooner we begin to do this, the farther shall we progress. Everybody may experience in himself that this is the right way, for by persisting in it, he will soon have a peculiar feeling of enlightenment. Love or desire for one thing or other arouses the thought, which dwells on it; if the desire is not guided by wisdom, the person does not consider the consequences, but forthwith applies the will in order to transform the thought into action and thus gratify the desire. If thought and action are wrong, he mostly always has an inward feeling of doing wrong, of transgressing a law of which he is half conscious. This proves that the mind has in former incarnations had experiences, pertaining to this particular case; that it knows the inevitable consequences and tries to send a warning by the admonitions of wisdom, which, however, is often not heeded since the will is more influenced by passion than by wisdom. If, on the other hand, a person listens to the still small voice within and deliberates before charging the will with energy to transform the thought into action, then he is able to overcome the passionate desire and to dismiss all thoughts which would have evil consequences. He will only do what wisdom sanctions, and the innate conviction of right, truth, justice, give to his will an irresistible power and to him a feeling of happiness. But this cannot be done without constant exercise of the will power, for as the Bhagavad Gita says: "The universe is surrounded by passion—it is man's constant enemy. Its empire is over the senses and organs, over the thinking principle and the discriminating faculty also." The latter must always be the goal to which our will is directed. In this way only can we attain tranquility of thought and happiness.

The will itself is passive, for it can be commanded by desire as well as by wisdom. Humanity in its present state of evolution stands about midway between these two powers. It is just beginning to learn the great importance which knowledge of the hidden cause and operations of nature, or wisdom, exerts on our well-being; but it is still so much in

the clutches of passion and desire that there is a continual war raging between the admonitions of wisdom and the temptings of the lower nature. This continual struggle is not confined to the inner, mental world, but is bound to manifest itself also in the physical surroundings, inasmuch as all strong thoughts tend to materialize themselves. Thus we see on one side vice, misery, poverty, crime, war, famine, sickness, all over the world and on the other, great efforts of enlightened persons, to bring about a state in the human society, where it is possible to listen to the dictates of reason and sound judgment, so that all may enjoy the peace and happiness which those people experience, who are used to let their will be governed by wisdom alone. "When wisdom assumes an immovable position on the throne of the interior world or the soul, then will all other faculties, as subjects, be influenced, directed and governed with a righteous government." This wise saying applies to the exterior world just as well, since the latter is nothing else than the materialized expression of the inner world or soul.

First, then, let us get rid of the wrong notion that the will of man is absolutely free. The self will is so completely surrounded by the All-Will or Universal Will, that it can just as little get outside of it as the fish can move out of its element. The great object of evolution is to bring the individual will in harmony with the universal will. We can retard this object, we may oppose it for a long time if we are stubborn enough to bear the consequences, but we can never prevent it in the long run. If man makes his will grow in order to oppose the All-Will, he acquires the demonial power of evil, he separates himself from humanity and becomes an absolute egoist. He destroys the divine world—in one word: he becomes a black magician or, as some say, a lost soul.

On the other hand, if we cultivate our will in order to work in harmony with the All-Will, we acquire the divine power for good; we then work always for the best of humanity, and our ideal is the highest altruism. We soon recognize that the universal will must forever be irresistible, because it is born of divine Love and Wisdom. Love leads to goodness, wisdom leads to happiness and we, in following the dictates of those two divine powers, soon experience their effects. When our soul is at peace because the passions are subdued, the body becomes strong and healthy and our thoughts are

easily directed towards good and useful things. As long as we have to live in a physical body, it is of the greatest importance to keep it in perfect health. It is the instrument of the mind which has to be kept perfectly in tune, just as well as the musical instrument of a great artist. The oldest philosophers have recognized this truth; they have even invented a complicated system, called Hatha Yoga, for the training of the will and the establishing of perfect health. Now, although this system is, as a great sage has said, "intended for those whose worldly desires are not pacified or uprooted"—which really means for the humanity of today—yet it is by no means advisable to follow it, since the will, when under the sole dominion of desire, must always go contrary to the dictates of wisdom. To master our selfish longings and desires is the rational way of getting a strong and powerful will and at the same time, good health, which it is impossible to attain without the purification of the mind.

This is in reference to the individual. But the strong will has a much greater scope; it is carried as far as the thought can go. It will influence the members of our family, our friends, our neighbors, our country, the whole world. Thought is a living force of great power, when charged with a strong will. History furnishes many illustrations which confirm this statement. Take, for instance, the leading men of the French Revolution, who, by their great will power dominated the situation until a man with a stronger will arose and crushed them, together with all those mistaken ideas of liberty, equality and fraternity which brought about the reign of terror. In an incredibly short time Napoleon, by his will power alone, changed the enthusiasm for the republic, into enthusiasm for his monarchy, and led thousands and thousands of men to die for his glory. Those are the consequences of a powerful will, when directed by egotism.

How different when the will is guided by wisdom, by love and by compassion. Instead of leading to poverty, misery, suffering, crime and destruction, it is able to change peacefully our social conditions, with their apparent injustice to the many, and to make room for that true liberty and happiness which is the birthright of all human beings.

Is there any greater or nobler work to be done in our short earth-life, than to create a world of peace and love, of good will and happiness around us? Do we not all have

moments when we feel that this is our true task and that for this purpose alone are we sent into the world. But what are we really doing? We waste our time and efforts, our thoughts and will power on the accumulation of things which are neither necessary for us nor useful to others; more, we direct our will towards objects which are decidedly harmful to us and of evil consequences for others, and in this way we retard evolution and bring about a state of things which is worse than it was before we came into the world—and all this because we have not learned the very first lesson in regard to the human will—namely, that it has to be brought into harmony with the All-Will or the Will of God, which can be nothing else than Love, Justice and Wisdom for all creatures. The All-Will is altruistic, the self-will is egoistic until it loses itself in the ocean of unselfish love, out of which every human soul is born. With the progress of evolution the human will must certainly become more and more powerful and it will assert itself either for good or for evil. Those who know and revere the teachings of the masters have to become powers for good. It is our duty to develop our will in the exercise of our daily work, in the overcoming of all kinds of obstacles, in the purification of our mind, in the keeping of our temper, in the mastering of our passions, until our will finally becomes a veritable giant who is always ready to defend morality, justice, virtue and all the best interests of humanity. If such a will lacks selfishness and is guided by wisdom, it becomes unconquerable, a tremendous power for good, for the regeneration of the world, and those who possess it may truly say that they have not lived in vain, since they have worked in harmony with the Divine Will, which silently leads all minds to perfection through love, justice and wisdom.

COSMIC ENERGY

By C. H. A. B.

Will and Intellect are none of ours, that is, they are not forms of the self, they are reflections in our bodies of the cosmic energy, Iswara, Prana and Prajapati. These three illusive emotions of the desire to create, which left the bossom of Brahm, work out their own ends through and by means of what we call Will and Intellect, so long as we remain in the illusion, or until we learn to withdraw from the body.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT

By Nurho de Manhar

(*Continued from Vol.* 14, *page* 384.)

SAID Rabbi Jehuda: "Observe that as Abraham went down into Egypt without the divine permission, he caused his descendants to suffer four hundred years of bondage. He should first have obtained this and all would have gone well. From the first night of his entrance into Egypt, he had to suffer on account of Sara, his wife, as it is stated, 'And he said unto Sarah his wife, behold now I know that thou art a fair woman to look upon.' Did he not before know this; that she was such, and if so, why did he use the word 'now.' It was because up to then the conjugal life of Abraham had been so pure and chaste that he had not gazed upon and beheld her face to face. It was only on approaching Egypt, Sara raised her veil, when her beauty became manifested to Abraham. Another explanation is, that during the fatigue and wearisomeness of a long journey the human body becomes shrunken and enfeebled, but with Sara it was not so, for she had retained her beauty of feature and form without the slightest change or diminution. Observing this, Abraham used the word quoted. A third and most likely reason is what has been traditionally stated, that Abraham then beheld the Shekina or divine glory and presence about her that so affected him with a feeling of joy and delight that he exclaimed, 'I see that thou art fair to look upon.' Knowing also the manners and customs then prevailing in Egypt, he considered how to avoid the taking of Sara from him and therefore said unto her, 'Say I pray thee that thou art my sister.' This word sister (achath) has a two-fold meaning, one literal, the other alagorical or mystical, as in the verse, say unto Wisdom, thou art my sister.' (Prov. VII.4.) By Wisdom is here meant the Schekina, who is also called sometimes a sister. In inducing Sara to say thus, Abraham was guilty of causing her to prevaricate and utter a falsehood, as the Schekina was really with her, and becomes as a sister to every human soul that enters on the divine and higher life. It is further added, 'that it may be well with me for thy sake, and my soul shall live because of thee.' These words were

addressed by Abraham to the divine glory, their meaning being, 'that the Holy One may through thee do good unto me and my soul preserved and saved' as it is only through the grace of the Holy Spirit that a man on quitting earth life is accounted worthy of everlasting life."

Said Rabbi Yessa: "Though Abraham knew of the luxurious manners and unchastity of the Egyptians, yet he was not afraid of taking his wife thither, because the Schekina was with her and therefore he felt no apprehension of the future."

Said Rabbi Jehuda: "'And the Egyptians beheld the woman that she was very fair.' Abraham had concealed his wife in a coffer, which when opened by the Egyptian excise officers there flashed forth a light as bright as that of the sun, and therefore it is said, 'she was very fair.' What they really beheld was a form other than that of Sara that remained visible after they had brought her out of the coffer. This explains the somewhat pleonastic and similar expressions: 'the Egyptians beheld the woman that she was very fair,' and 'the princes also of Pharaoh saw and commended her before Pharaoh,' because, as tradition asserts, they beheld the Schekina abiding with Sara."

Said Rabbi Isaac, "Woe unto the evil minded and unbelieving souls! who know nothing, nor care to understand the doings and acts of the Holy One, therefore they perceive not that every event that takes place in the world is arranged and ordered aforehand by him who sees the beginning and the end of all things ere they come to pass, as it is written, 'Declaring the end from the beginning and from ancient times the things that are not yet done.' (Is. XLVI.10.) Observe, if Sara had not been brought before Pharaoh, he would not have been visited with great plagues, similar to those that afflicted the Egyptians in after years. In both cases the same term 'gedolim (great), is applied to them. 'And the Lord plagued Pharaoh and his household with great plagues (negaaim gedolim) and the Lord shewed signs and wonders great gedolim) and sore upon Egypt, upon Pharaoh, and upon all his household.' (Deuter. VI.22.) From the use of the term 'great' we may infer that the plagues inflicted upon Pharaoh in the time of Abraham were the same in number if not in character as those in the time of Moses, and in both instances were done during night time."

Said Rabbi Isaac: "It is written, 'But thou, oh Lord, art a shield for me, my glory and the lifter up of my head.' (Ps. III.4.) David said these words unto the Lord, 'Even though all men should stand up against me, I will not fear, for thou art my protector (a shield before me)'. Remark here the use of the word 'a shield (magen).' David at one time said unto the Holy One, 'Ruler of the world, wherefore is it no form or prayer of benediction is found ending with my name like that of Abraham which the children of Israel address to heaven, and concluding with 'Blessed be thou, oh Lord, protector of Abraham.' To which the Holy One replied, 'Abraham by enduring great protracted trials, proved himself faithful and perfect.' Then said David, 'If this be the reason examine me, oh Lord, and prove me and try my reins and my heart.' (Ps.XXVI.2.) After his sin in connection with Bathsheba, David remembered these words he had said unto the Holy One and exclaimed, 'Thou hast proved my heart, thou hast visited me in the night without finding—oh, that I had never spoken! I said try me and thou hast proved me; try my reins and my heart as by fire, and thou hast done so and found me not as I wished or ought to be. Better if I had kept silent and not demanded to be tested and tried.' Yet, notwithstanding David's weakness and frailty there is now a prayer of benediction concluding with, 'Blessed art thou, oh Lord, protector of David.' This is why he said, 'Thou, oh Lord, art my protector (magen), my glory and the lifter up of my head' which he appraised more than his jewelled crown and kingly sceptre." *To be continued.*

MOMENTS WITH FRIENDS

"Why is the eagle used as an emblem of various nations?"

It is likely that various motives have prompted the taking of the eagle as an emblem by the many nations which have adopted it. Yet it may be supposed that it was taken because it best represented the nature and the policy, the ambition, the ideal of the nations who have borne it as their standard.

The eagle is king of birds and of the air, as the lion is said to be king among beasts. It is a bird of prey, but also of victory. It is a bird of great endurance, capable of swift and long flight. It swoops rapidly on its prey, rises quickly, and soars in majesty at great heights.

A nation desires strength, endurance, courage, swiftness, dominion, power. An eagle has all of these to a high degree. It is reasonable to suppose that these are some of the reasons which led nations or tribes or rulers to adopt the eagle as their standard. The fact

is that it has been the symbol of many of the conquering nations of our historical period, and particularly of those who conducted war at great distances.

These are the characteristics of the eagle. But the nation who adopts this bird as its symbol, usually qualifies or specializes its particular nature or intent or ideal either by a motto accompanying the eagle or by placing a symbol in the eagle's talons or in his beak, such as a branch, arrows, a flag, a shield, the sceptre, the lightning, each of which alone or in combination with other emblems symbolizes the character of the nation or the characteristics the nation likes and what its aims are.

All this is from a practical and material standpoint. There is another symbolism of the eagle where the same characteristics may be viewed from a more spiritual standpoint.

It is one of the four "Living Beings" mentioned in the Apocalypse who are said to stand around the throne of God. The eagle is assigned to the sign Scorpio of the Zodiac. It symbolizes the spiritual power in man. The eagle is the virile, spiritual power in man which may rise to the greatest heights. The nation or man who takes the eagle as an emblem in the spiritual sense aims to attain in a spiritual way all that is represented by the eagle in its material symbolism. He aims for victory over all that is below him and uses his power to rise to higher realms. By directing this power represented by the eagle, he is the conqueror of his desires, gains dominion in the region of his body through which he ascends and, like the eagle, makes his home in the mountain heights of the body above the cervical vertebrae. So he rises from the sign Scorpio, which is the lowest end of the spine, to the top, which leads into the head.

"Does the double headed eagle now used as the national emblem of some countries, and which is found on the monuments of the ancient Hittites of Biblical times, allude to the androgynous condition of man?"

When a double-headed eagle is used as a national emblem it is sometimes intended to signify among other things intended, that two nations or countries are united as one, though there may be two heads to the government. Unless other symbols accompanied the double-headed eagle on the monuments of the ancient Hittites, this symbol would not refer to androgynous man. Androgynous man or dual sexed man, must include two functions, two powers of opposite natures. The double headed eagle is the same in nature, as both heads are of eagles. For androgynous man to be represented by an eagle, the eagle should be accompanied by or be connected with a lion, which, though in a different realm, represents among the animals what the eagle is among the birds. The ancient Rosicrucians spoke of "The Blood of the Red Lion," by which they meant the desires, or animal nature in man. They also spoke of "The Gluten of the White Eagle," by which they meant the psycho-spiritual power in man. These two, the blood of the red lion, and the gluten of the white eagle, they said, should meet and commingle and marry, and from their union would develop a greater power. This sounds like empty ravings of a lunatic unless the symbolism is understood. When it is, it will be realized that they understood more about physiological processes than they were given credit for.

The blood of the red lion is the active desire which lives in the blood of the body. The gluten of the white eagle is in its first aspect the lymph in the body. The lymph enters the heart and so is united with the blood. From this union there is born another power which impels to generation. If this impulse is gratified, the Alchemists said, that the lion would become weak and the eagle would lose the power to rise. If, however, the gluten of the white eagle and the blood of the red lion should continue to mingle together without giving way to the impulse, the lion would become strong and the eagle powerful, and the new-born power from their commingling would give youth to the body and strength to the mind.

These two, the lion and the eagle, symbolize the two principles, the masculine and feminine aspects of man from the psycho-physical standpoint. The androgyne is one who has the masculine and feminine natures and functions. The lion and the eagle, the blood and the lymph, commingling in the same body and performing their functions to generate a new power within that body and without giving way to the impulse for outward expression, create a new bodily power from which is born a new being which, like the eagle, may rise from the earth and soar into higher realms.—A FRIEND.

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AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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THE WORD

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LIVING FOREVER

IF man were truly living, he would have no aches, no pains, no disease; he would have health and wholeness of body; he could, if he would, by living, outgrow and pass over death, and come into his inheritance of immortal life. But man is not really living. As soon as man is awake in the world, he begins the process of dying, by the ills and diseases which prevent health and wholeness of body, and which bring on degeneration and decay.

Living is a process and a state into which man must enter intentionally and intelligently. Man does not begin the process of living in a haphazard sort of way. He does not drift into the state of living by circumstance or environment. Man must begin the process of living by choice, by choosing to begin it. He must enter the state of living by understanding the different parts of his organism and his being, by coordinating these with each other and establishing harmonious relationship between them and the sources from which they draw their life.

The first step toward living, is for one to see that he is dying. He must see that according to the course of human experience he cannot maintain a balance of the forces of life in his favor, that his organism does not check nor resist the flow of life, that he is being borne on to death. The next step

toward living is to renounce the way of dying and to desire the way of living. He must understand that yielding to the bodily appetites and tendencies, causes pain and disease and decay, that pain and disease and decay can be checked by a control of the appetites and bodily desires, that it is better to control the desires than to give way to them. The next step toward living is to begin the process of living. This he does by choosing to begin, to connect by thought the organs in the body with the currents of their life, to turn the life in the body from its source of destruction into the way of regeneration.

When man has begun the process of living, the circumstances and conditions of life in the world contribute to his real living, according to the motive which prompts his choice and to the degree to which he proves himself able to maintain his course.

Can man remove disease, stop decay, conquer death, and gain immortal life, while living in his physical body in this physical world? He can—if he will work with the law of life. Immortal life must be earned. It cannot be conferred, nor does anyone naturally and easily drift into it.

Ever since the bodies of man began to die, man has dreamed about and longed to have immortal life. Expressing the object by such terms as the Philosopher's Stone, the Elixir of Life, the Fountain of Youth, charlatans have pretended to have and wise men have searched for, that by which they could prolong life and become immortal. All were not idle dreamers. It is not likely that all failed in their course. Out of the hosts who have taken up this quest of the ages, a few, perhaps, did reach the goal. If they did find and did make use of the Elixir of Life, they did not herald their secret to the world. Whatever has been said on the subject has been told either by great teachers, sometimes in simple language so that it might be quite overlooked, or at times in such strange terminology and peculiar jargon as to challenge inquiry (or ridicule). The subject has been shrouded in mystery, dire warnings have been sounded, and seemingly unintelligible directions given to him who would dare to uncover the mystery and who was bold enough to seek immortal life.

It may have been, it was, necessary in other ages to speak of the way to immortal life guardedly, through myth, symbol and allegory. But now we are in a new age. It is now time to speak plainly of and to show clearly the way of living, by

which immortal life may be attained by a mortal man while he is in a physical body. If the way does not seem plain no one should attempt to follow it. His own judgment is asked of each one desiring immortal life; no other authority is given nor required.

Were immortal life in a physical body to be at once had by the wishing for it, there would be only a scant few in the world who would not at once take it. No mortal is now fit and ready to take immortal life. If it were possible for a mortal to put on immortality at once, he would draw unto himself unending misery; but it is not possible. Man must prepare himself for immortal life before he can live forever.

Before deciding to take up the task of immortal life and to live forever, one should pause to see what living forever means to him, and he should gaze unflinchingly into his heart and search out the motive which prompts him to seek immortal life. Man may live on through his joys and sorrows and be carried on by the stream of life and death in ignorance; but when he knows of and decides to take immortal life, he has changed his course and he must be prepared for the dangers and the benefits which follow.

One who knows of and has chosen the way of living forever, must abide by his choice—and go on. If he is unprepared, or if an unworthy motive has prompted his choice, he will suffer the consequences—but he must go on. He will die. But when he lives again he will anew take up his burden from where he left it, and go on toward his goal for ill or good. It may be either.

Living forever and remaining in this world means that the one so living must become immune from the pains and pleasures which rack the frame and waste the energy of a mortal. It means that he lives through the centuries as a mortal lives through his days, but without the break of nights or deaths. He will see father, mother, husband, wife, children, relatives grow up and age and die like flowers that live but for a day. Lives of mortals to him will appear as flashes, and pass into the night of time. He must watch the rise and fall of nations or civilizations as they are built up and crumble into time. The conformation of the earth and the climates will change and he will remain, a witness of it all.

If he is shocked by and withdraws from such considerations, he had better not elect himself to live forever. One who

delights in his lusts, or who looks at life through a dollar, should not seek a life immortal. A mortal lives through a dream state of indifference marked off by shocks of sensation; and his whole life from beginning to end is a life of forgetfulness. The living of an immortal is an ever present memory.

More important than the desire and will of living forever, is to know the motive which causes the choice. One who will not or cannot search out and find his motive, should not begin the process of living. He should examine his motives with care, and be sure that they are right before he begins. If he begins the process of living and his motives are not right, he may conquer physical death and desire for physical things, but he will have only changed his abode from the physical to an inner world of the senses. Though he will be elated for a time by the power which these confer, yet he will be self-doomed to suffering and regrets. His motive should be to fit himself to help others to grow out of their ignorance and selfishness, and through virtue to grow into full manhood of usefulness and power and selflessness; and this without any selfish interest or attaching to himself any glory for being able so to help. When this is his motive, he is fit to begin the process of living forever.

(To be continued)

THE REASON

BY OLIVER OPP-DYKE

If we must live again, have lived before,
And yet glimpse naught of either hidden shore,
How can we tell but that 'twas our desire
To seek the bourne which now we so deplore.
Haply ambition led us to aspire
To heights which there we never could acquire,
And failing, thought that on another plane,
Assured anew, we might achieve the higher.
Perchance we longed a fuller life to gain,
A nobler duty do, remove some stain
Which sin imposed, or cancel some hard debt,—
Ay, some sweet soul in retrospective pain
May've beckoned us to come and help forget:
We cannot tell, hence we cannot regret.

THE DWELLERS ON HIGH MOUNTAINS

BY WILLIAM Q. JUDGE

AN account of the dwellers upon high mountains would be incomplete without some reference to a widespread belief prevailing in Hindustan in regard to authorities and others, who are said to dwell in inaccessible places, and who are now and then seen by natives. It is true that all over India are to be found Fakirs of much or little sanctity, and of greater or less accumulation of dirt, but the natives all tell of Fakirs, as many of us would call them, who dwell alone in places remote from the habitation of man, and who are regarded with a feeling of veneration very different from that which is accorded to the ordinary traveling devotee.

The Hindu has an intense religious nature and says that devotion to religious contemplation is one of the highest walks in life. He therefore looks upon the traveling ascetic as one who by means of renunciation has gained a great degree of advancement toward final bliss, and he says that there are other men who are farther advanced in this line of practice. These others finding the magnetism or exhalations from ordinary people and from places where persons congregate to be inimical to further progress, have retired to spots difficult to find even when sought for, and not at all likely to be stumbled upon by accident. For that reason they select high mountains, because the paths worn by man in going from place to place on earth are always by that route which is the shortest or most easy of travel, just as electricity by a law of its being will always follow the line of least resistance and quickest access.

And so English and French travelers tell of meeting from time to time with natives who repeat local traditions and lore relating to some very holy man who lives alone upon some neighboring mountain, where he devotes his time in contemplating the universe as a whole, and in trying to reach, if he may, final emancipation.

The name given to these men is "mahatma," meaning, in English, "great souls," because it is claimed that they could not renounce the world and its pleasures unless they possessed souls more noble and of greater dynamic force than the souls of the mere ordinary man, who is content to live on through ages of reincarnations round the great wheel of the universe, awaiting a happy chanceful deliverance from the bond of matter some day.

That great traveler, the Abbe Huc, who went over a large part of Thibet and put his wonderful experiences, as a Catholic missionary there, into an interesting book of travels, refers often to these men with a different name. But he establishes the fact beyond dispute that they are believed to live as related ,and to possess extraordinary power over the forces of nature, or as the learned and pious Abbe would say, an intimate and personal combination with the devil himself, who in return does great and miraculous works for them.

The French traveler Jacolliot also attests to the wide extent of the belief in these extraordinary men of whose lesser disciples he claims to have seen and have had perform for him extraordinary and hair raising feats of magic, which they said to him they were enabled to do by the power transmitted to them from their guru or teacher, one of the Mahatmas, a dweller on some high mountain.

It seems they assert that the air circulating around the tops of mountains of great altitude is very pure and untainted with the emanation from animals or man and that, therefore, the Mahatmas can see spiritually better and do more to advance their control over nature by living in such pure surroundings. There is indeed much to be said in favor of the sanitary virtue of such a residence. Upon a raw, moist day, down upon the level of our cities, one can easily see, made heavily and oppressively visible, the steamy exhalation from both human beings and quadrupeds. The fact that upon a fine day we do not see this is not proof that on those days the emanations are stopped. Science declares that they go on all the time, and are simply made palpable by their natural process of the settling of moisture upon cold and damp days.

Among Europeans in India all stories respecting the dwellers upon high mountains to whom we are referring are received in two ways. One is that which simply permits it

to be asserted that such men exist, receiving the proposition with a shrug of either indifference or lack of faith. The other, that one which admits the truth of the proposition while wondering how it is to be proved. Many officers of the English army have testified to a belief in these traditions and many to not only belief, but also to have had ocular demonstrations of their wonderful powers. While the other side is simply represented by those who are unable to say that they ever had any proof at all.

The Hindu says that his ancient sages have always lived in these high places, safe from contamination and near the infinite. It is related that the pilgrims who annually do the round of pilgrimage through the sacred places of India, sometimes penetrate as far as a certain little temple on the sides of the sky-reaching Himalayas, and that in this is a brass tablet of great age stating that that is the highest point to which it is safe to go; and, that from there one can now and then see looking down at you from the cold and distant cliff still higher up, men of grave and venerable aspect. These are said by some to be the Mahatmas or great souls, dwelling up there alone and unsought. In Thibet the story can be heard any time of the Sacred Mountain where the great souls of the earth meet for converse and communion.

The Hindu early saw that his conquerors, the Dutch and English, were unable as well as incapable of appreciating his views of devotion and devotees, and therefore maintained a rather exasperating silence and claim of ignorance on such matters. But here and there when a listener, who was not also a scoffer, was found, he unbosomed himself, and it is now generally admitted by all well informed Anglo-Indians and Indian scholars that there is a universal belief in these Mahatmas, or dwellers upon high mountains, extending from one end of India to the other throughout every caste.

For the Christian it ought to be significant here, that when Jehovah commanded Moses to attend him for instruction and to receive the law, he did not set the place of meeting in the plain, but designated Mount Sinai, a high place of awful ruggedness, and more or less inaccessible. Then in that high mountain he hid Moses in the cleft of the rock while he passed by and from that high mountain, now roll and reverberate through Christendom the thunders of the Judaic law. All through the Semitic book, this peculiar connection of

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

PHILOSOPHY, NOT BAGGAGE OF LEARNING, BUT WISDOM OF LIFE.

By C. H. A. BJERREGAARD.

A SPEAKER should always be ready to give an account of himself and why he has selected his subject.

If I must account for the selection of my subject I should say that my choice springs directly from a general purpose I have had in my own studies: that of seeking for foundations and for methods for that which supports us in our life. If we do not know the true basis, it seems to me we are trying to walk though we had no feet. We are like a vessel without rudder and compass. And, further, my choice springs from an inherent desire to lead others to go back to first principles; to show the necessity of from time to time correcting our perspectives; to show that we must do as sailors do, who at least once in twenty-four hours take observations to find out where they are on the great ocean; to determine longitude and latitude. We must see the sun daily or at least know where, in what direction, our guiding star is.

We are not safe unless we constantly know where we are on the sea of life or on the path. To keep that in mind is the right method of life. Everything in business, as well as in life in general, depends upon method. We may be well gifted and fitted out for a fine career, but if we have no method we fail. And so in business. It is well to have capital; but business tact and method win the day.

My purpose then is to point back to fundamentals: to one of the foundations of life, which is philosophy, or the method of thinking, and the wisdom that follows upon right thinking.

I know you are always ready to discuss the deep questions that relate to conduct of life, even if the speaker uses only common phraseology. Let us remember that when two or more are together and seriously engaged in conversation something of the Universal Mind is also present, and that it is this Presence which is the teacher, one of the prophets. This Presence is

the dynamic power that reveals fundamentals, makes life a reality and develops our minds. May that Presence show us the value of philosophy as one of the fundamentals of life!

Let me first define what I understand by wisdom of life, and the rest of my reasoning follows of itself.

Metaphysically wisdom of life means knowledge or consciousness of the Eternal; psychologically it is self-consciousness in the Eternal. In short, the subject matter of wisdom of life is the Eternal, and our realization of it is knowledge, self-consciousness and a life in both. It will be perceived at once that I remove the idea of wisdom from all lower spheres. But I am not burying the idea in Oriental vagueness; my understanding of it is thoroughly Occidental and entirely practical.

Wisdom is in no wise knowledge or learning; it is a quality of life; nothing of a positive measure; it relates to conduct; it is the right conduct of life toward the universe, toward other people and toward one's self. The emphasis is upon "right." Our conduct toward the universe is usually called religion. Wisdom of life in this respect must therefore be sought with saints, sages, prophets and perfected humanities.

Our conduct toward other people is now treated in sociology and less as ethics , such as it used to be. The reason is obvious. The value of society has been discovered and it is being studied as never before. Wisdom of life in this respect must therefore be sought among the principles that the modern science of sociology has discovered. Its main principle is the brotherhood of man. Our conduct to ourselves is also being re-defined, and a new science will arise some day which will deal with ourselves as never before, but no doubt in the direction of a wisdom of life which comprehends both the universal and society at large. Wisdom of life as regards ourselves is nowadays sought subjectively. At last it has become a doctrine that the source for all law of conduct is man himself and not somebody else.

Wisdom of life, or that quality of life which relates to right conduct, has by the mystics in the past been dealt with under three forms. They have held Love as its active power; work for the neighbor as its sign of righteousness and ecstacy as its lifting energy. These three forms or modes of expression correspond to the trinity; love is the father-mother power; work is the son's activity, and ecstacy is the spirit moving and infilling the world.

For the present I will deal with wisdom of life as work.

Divine wisdom prevails on the highlands of mind. We must therefore ascend to those uplands of the spirit where mind is free from the confusion and wilderness of this life of ours, called our earth life. As you know, the city of mind is not a charted place. There is no railroad to it, no guide book describes it. However, it is your true power and mine if we will let Good Will bring us there and stay with us; if we will let intuition enlighten us and let enthusiasm warm up our inner longings and feelings. Notice that I say Good Will—and that I use no intellectual terms! The city of mind I refer to is not of the intellect or of knowledge.

Let us therefore as often as possible, for an hour or so, come to rest and banish our worries and distractions. Let us try to be as we really are; let us be such as we think ourselves in our exalted moments, and wish to be. In such an attitude of mind we shall understand each other and something about wisdom of life and how philosophy or right thinking may be a help to its attainment.

In the Orient, where the Deity is so largely seen as nature or in impersonal forms, the wisdom of life is naturalistic. In Christianity, with its worship of a person, it assumes personal forms. In our days, when the specifically Oriental and Christian has less value, the mysteries of wisdom of life assume new forms, forms that are not mere continuation or extension of the two foregone, but which are quite original. When I say original, I mean that wisdom of life is again being understood as it was originally, as it was in the beginning. In the spirit of today I would define the new form as one of activity, of work, of usefulness, one born of the intense longing to be something that harmonizes with the radical characteristics of life. To say that wisdom is an activity is new and to realize it is to come back to fundamentals. To point to fundamentals is my object.

In order that the radical character of my definition of wisdom may be understood and appreciated, it is necessary that we should see upon what foundations it rests. It spring from a realization of conditions that prevailed in an age we often call the Golden Age, sometimes Paradise, or whatever be the name of the age, an age when man had as yet not come into conflict with himself, his origin nor environment. There was such an age some time, an age of childhood, of innocence, of immediacy; an age which, compared to ours, was an age of ignor-

ance, unreflective and stupid. It was an age in which man lived in harmony with nature and dealt with reality in a real way, not indirectly nor superficially as we now do. Man at that time was not afraid of his environment. He stood in the "ground of things," and his own nature was of the identical character of the "ground of things."

According to the Biblical story, man "fell" out of that condition because he did eat of a "tree of knowledge of good and evil." Aside from all dogmas and theories about the command that forbid man to eat of that tree, and aside from all explanations of what that tree was, the fact remains psychologically that man at some time gained knowledge and a knowledge of good and evil, and that he liked knowledge so much that he gave up his ignorance for it. It is also a psychological fact that all who have knowledge feel that they have that knowledge at a great sacrifice; a sacrifice so great that it has struck at the very bottom of the soul. All feel the loss of a previous condition, happier, simpler and richer in depth, than that which they get as a substitute. All who have knowledge know also that knowledge has brought conflict into them. They realize a serious disruption, a split between what they wish to do and what they do do; an incongruity between their acts and their thoughts. In short, before eating of the "tree of knowledge" we were in immediacy, and in the innocence of ignorance as to what is good and evil.

The mystics of the Occident tell us that to restore the lost conditions, we must be what the church calls "saved"; but they do not advise the church's method of salvation. The mystics maintain that restoration is possible because the inner man never "fell,"nor can he "fall." And all progressive thinking of today rests in that as its foundation of verity. One method which mystics advise is to exhaust all knowledge, to learn all that can be learned, because a profound knowledge of learning will show its vanity and worthlessness as compared to the loss of immediacy, which was the price paid for it. When we have learned the importance of knowledge, the mystics say, we may return to the activity which is our real character and office in the universe. In short, activity is the wisdom of life or the real fundamental character of man. It is as activity and not as knowledge I have defined wisdom of life. And by activity I understand life in its original simplicity and immediacy. Activity as a principle of life is practically an unknown

factor till we come to the latest phases of modern life, and the mystic and theosophic influences that move it. The mystery of action does not reveal itself to toilers or in the sweatshop or to the drudge. Nay, noble activity lies in the intent of being useful, in a desire to pull with the forces that move this existence of ours. Cosmic activity and brotherly actions are the two strong arms that hold the universe in place. And that which I call work is the daily and hourly realization of these two. Work, and the rest shall be understood and won! All this is mysticism or wisdom of life such as the moderns must understand it. The immediate object of the work of wisdom is of course the great burden of poverty, sickness, discouragement and sin that lie heavily upon mankind. It is brought about by lack of wisdom. Wisdom can remove it and thereby prove its claim, and, more than that, can create truth and beauty of life.

There are, I know, those who seek wisdom of life thinking it can be attained without the work of salvation brought to the sufferers. But wisdom cannot be gotten that way. Love alone is not wisdom of life, nor is ecstacy. Ecstacy is the incentive, love the motive, but work only the actual realization.

Again, usefulness is thought little of. How many live with the object of being useful? And yet usefulness is the very cup out of which we drink immortality. Of ourselves we are nothing, but as building stones in the temple of mankind we become very important. The very sweat of being useful is a tonic that refreshes the longing souls. Now and then we hear some one talk about harmony. What do they understand by it? Wonder if they have themselves felt the rhythms of the throbbing ebb and flow of divine breathing? If they have not, they do not know what it is to live in harmony; and that form of mysticism is indeed a mystery to them. Harmony is the fundamental note in all movements in the universe, the controlling effort in all multiplicity, the ascending energy in all evolution; it is the One in the Many. It is a longing for harmony that starts your enthusiasm when cosmic emotions stir within your heart and invite you to become a mystic. It is a longing for harmony that drives you away from all the small socialisms where your mind in vain sought for an intellectual solution of your problems. Follow that longing and it shall lead you out beyond all individualisms and into that very mysticism and theosophy you are in search of. It is a longing for harmony

that gives the sharp edge to your feelings and purifies them and leads you deeper than any thoughts can. Feelings thus attuned are the guiding hands that lead you into the sanctuaries where the mystery of union with the divine becomes a fact. There is nowadays a perceptible longing for harmony, and it shows itself in the so-called Peace Movement, the establishment of peace societies and courts of arbitration.

"The great group of truths which lie so close to the heart of the New Age man, the fatherhood and motherhood of God, the essential one-ness and brotherhood of mankind, the forgiveness of injuries, disinterested service for others, self-sacrifice, patience—these, and many more, preached from the pulpit and press, and embodied in concrete examples, such as the endowment of hospitals, the popular outpourings of heart and money in times of any national distress—have softened the revengeful, greedy spirit of man, and turned his thoughts more and more to the melody of the heavenly choirs 'On earth peace, good will among men.' When Napoleon's career came to an end in 1815, the first Peace Society was formed. Although many bloody wars have since intervened, still the peace advocates have gone on, undismayed, till at last, all but two Powers of the earth (and these inferior ones) have practically become members of the great Hague Tribunal. While war is yet a possibility, its beginning will be greatly retarded, if not averted, by the present status of the international peace movement. And in the event of the final success of one belligerent, its coveted prize would be wholly at the discretion of the Powers, who have become a sort of 'Supreme Court of the World.' The last few years have witnessed a remarkable progress of the movement. Many intricate and bitter national contentions have been wholly settled by arbitration, and all parties concerned have accepted the decision of the Hague with becoming grace. One of the greatest of recent European events was the pacific revolution in Turkey, where one would naturally have supposed no such pacific transformation could take place. The remission of the Boxer Indemnity by the United States was also a remarkable exhibition of the new spirit that has begun to develop among the family of nations. All signs now point to the dawn of the day when 'war shall be no more,' and 'good will among men shall reign on earth.' "

When that time comes then indeed the "Many shall talk of wisdom of life," as we, the "ones" of today, cannot even dream.

I repeat it, the new forms of a mysticism suitable for us of today are to be found in activity, in work, in usefulness, in harmony with existence. I therefore also define wisdom of life or philosophy to be a study and an understanding of what these terms mean. In other terms, if you wish me to repeat what I already have said, I would say learn to see the ethical purport of the world-ground, learn to see that all things work together for good, for unity. Learn to see that a mystic brotherhood—to use a theosophic term—binds all beings together. That is philosophy or supreme knowledge; all other knowledge is relative and incidental. Listen to Shelley. He is one who has felt the mystery:

"The fountains mingle with the river,
And the rivers with the ocean.
The winds of heaven mix forever
With a sweet emotion;
Nothing in the world is single;
All things by a law divine
In one another's being mingle—
Why not Thou———?"

"See the mountains kiss high heaven,
And the waves clasp one another;
No sister flower would be forgiven
If it disdained its brother;
And the sunlight clasps the earth
And the moonbeams kiss the sea—
What are all these kissings worth,
If thou kiss not———?"

Really, can there be much doubt about these poetic thoughts being the expressions of facts? The fundamental law of nature is brotherhood, co-operation, ethical effort, endeavor. The note of the poem is cosmic activity.

Talk about God and prate about the Infinite and Absolute, what is the babbling worth if God or the Infinite is no more than the mysterious power

"Whose dwelling is the light of setting suns,
And the round ocean and living air,
And the blue sky, and in the mind of man?"

Such talk is of no more use than the movement in air caused by a windmill. Rather be a stone in the mill and grind corn, though nobody knows you as that stone except the miller!

By the way. There is a profound mysticism in that relationship between the miller and the stone and the grit. You can see it, if I quote you a sentence or two from the Koran, "With Him are the keys of the unseen. None knows them save He. But He knows what is on land and in the sea; and there falls not a leaf, save that He knows it, nor a grain in the darkness of the earth; nor aught that is dry, save that this is in His perspicuous book."

If you will allow me the comparison—and I make it consciously of what I am doing—He, God, the Infinite or the Absolute, is the miller, and he knows his stone and the grit it makes; and he is satisfied with the grit and turns it to uses. He grinds both night and day. He takes his pay in a percentage of the grit and that percentage are—the Elect!

Instead of the impersonal terms activity, work, usefulness and harmony, which I have used, I may also use personal terms. I may, instead of speaking of the Eternal Energy, also say God, the Mother, and I am saying the same, only in different language. Our Mother-God is all life, all love, and the great heart that everlastingly gives birth. To rest on that heart is life; to turn away is death. To work with it is salvation from strife and the heaven of happiness. To know it is to know the substance of the universe. And such knowledge and such life is wisdom indeed.

Thus far I have said enough to explain what is meant by wisdom of life. Now, there are methods of getting that wisdom, and philosophy is one of them; hence I recommend the study of philosophy. I am not anxious that you should fill your memory with the systems which philosophers have created. Nay, I want you only to study the systems in order to learn the methods by which they have been created. You do not need results so much as methods.

What is philosophy and the philosophical method? Philosophy is active thinking, not a cramming of the mind with much learning about things. Philosophy is our own impressions of the objective world, and the mental deductions we have drawn from those impressions and the active realizations of these, our impressions and deductions. Such knowledge, such activity and realization, is wisdom of life. Hence, phil-

osophy, as I have now defined it, namely, as active thinking, is the same as wisdom, wisdom of life.

When I am urging the study of philosophy, I mean to prompt the search for wisdom, to spur to activity, to urge method, to call myself and you to continue to climb the height of spirit. Or, to use the language as I did before, to dig down to fundamentals and to find foundations.

Thinking, thinking philosophically, is something quite different from that which is ordinarily called thinking. When the cat sees a mouse run across the floor it does not think; its instinct and a desire for a bit of fresh meat causes it to run after the mouse. When the sailor sees dark volumes of clouds in the horizon he reefs his sails, because experience has taught him that a sudden blow is apt to capsize his ship. He does not think. He acts. When a merchant sees that he can sell and make big profit he hastens to buy at a lower price. He does not think it out; his shrewdness dictates and his talent accomplishes. In such cases, and similar ones easy to multiply, the mind does not think philosophically; it merely grasps the significance of facts presented by experience or instruction. The mind does not originate either the facts or the acting. It is not even a spectator. That which takes place is more or less automatic.

Philosophical thinking or true thinking is conceptual; that is to say, it reconstructs a sense-perception and the result is a mentality, an idea, a notion. Such a mentality, idea or notion is something new, something original and radically different from the sense-perception which created it. Take an illustration. When my mind gathers up into one image all that which my senses inform me about and I ask myself, who made all this? And I then out of myself say God, then I have substituted a notion for all that manifoldness which my mind was informed about. That notion is my conception of manifoldness and its origin. It is my child. To me the notion God and the notion manifoldness and its origin are synonymous terms, and I can exchange them and be at rest because I have found a solution to a perplexity. That notion is a philosophical product. That conception is philosophical thinking. It has not changed the manifoldness around and about me, nor transferred it into my mind. Nay, I have only substituted something out of myself in the place of my perceptions, and, though that something seems to be only an airy "nothing," it is of

infinite value and has the quality of making me master of the manifoldness. An illustration from Pascal is apropos. Said he: "Man is a seed, weakest in nature, but a seed which thinks. Were the universe to crush him, man would still be more noble than that which has slain him, because he knows that he dies. The universe knows nothing of this." Expressions like these reveal the true method of life. By thought we rise above all that which we call nature. We become masters by intensity, and nature's immensity cannot prevail.

The method of life then is to keep the rudder true, which is the same as to say think rightly or in such a way that your thought squares with the universe; and you cannot perish, happen what may.

Pascal's word expresses one form of mastery attained by thinking and the consequent liberation of the mind to rise above itself and enter the ideal world. Here is another form. If we lived in the ideal we would have no quarrels. But we have lost the ideal and we have quarrels. We all know what it is "to have it out." It is good "to have it out." It clears the atmosphere of misunderstandings and we can breathe freely again like we do after a thunderstorm, when our vision is clear.

By clearing the atmosphere and burning up all miasma, nature has pointed the way to the ideal. When we "have had it out," it is time for reconciliation and life on a new basis of understanding. In that reconciliation and in that new life which dawns, there is, for a moment, the Eternal—and we may grasp it. It is there in all its fullness, and we may embrace it and hold it.

If we stood in the original we would have no perplexity; but we do not stand there. We have perplexities and they are the innate motives that drive us to thinking, if we are normal. No normal mind exists that does not clamor for a solution of the manifoldness that impinges upon the senses and which vigorously challenges our mind to come out and see for itself what marvels surround it. All normal minds arrive at some solution or other; though, I must admit, many of them are merely satisfied with the solutions given by other minds. Others kill the inner calls and die in ignorance of life's value, and they are buried in lost opportunities. Neither of these two classes turn out as they ought to. Those who remain satisfied with other people's thoughts may be stones in a building, but they never erect one themselves and the world is not richer

or better because they have lived. The last class are not bricks nor mortar nor builders. They are like the flotsam and jetsam that comes and goes with the tides. Therefore hail with joy perplexities, when they come. They cause thought, and thereby redemption. They are guides on the path.

A stone does not lie in the mind. The conception, the image of the stone lies there. This statement is so self-evident that it would seem unnecessary to make it; yet in its simplicity it contains the most profound philosophy.

The fact that the mind holds a conception, an image, makes that mind superior to the stone; and why? Because the mind has become conscious,—but the stone remains a stone. By becoming conscious, the mind attains dominion over itself and over the stone—the stone remains a stone. And the mind would not have become mind if it had not attained the conception, the image. It would have remained a blank, a tabula rasa. To remain blank means that a distinctly human element would not have been attained; that the mind would have remained on a plane similar to that of the stone. Apply this to life and to the question, why we should study philosophy, and you will learn to think in the true way.

In the everyday life we may learn the tricks of a trade, the routine of a business and how to be proficient mechanics or business men. That, of course, is good. We may go even further and by our proficiency benefit society in numerous ways. That too, of course, is good and commendable. But in both cases we are machines, teeth in a wheel that turns for other purposes. Where are we? Where are we as souls, as spirits, as egos of eternal value? Really, we are still stones. Unless our proficiency works towards freedom and progress in spiritual selfhood our life and proficiency avail us nothing. All our work must contribute conceptions, images for the mind by means of which the mind lifts itself above itself. Then, and only then, has our life been of any use to us, personally. A study of philosophical methods helps us to that kind of thinking.

You have understood that I have not been urging any Oriental philosophy upon you. There is no Buddhistic trait in what I have said. I have not advocated the obliteration of personality, nor pointed to individuality as a burden, nor preferred sleep to activity. All that which I have said is thoroughly Occidental.

Philosophical thinking in an Occidental sense consists, then, in finding a unity, a notion an idea for manifoldness. Applying this practically, I say that a professional man, a mechanic, a merchant, any man and any woman, should construct for themselves a philosophy of their profession, their trade or vocation.

We usually think a minister's philosophy should be religious and in accord with his mission and we judge him if his acts and thoughts are not in unison with his vocation. Why should not a lawyer's, doctor's, carpenter's or shoemaker's trade harmonize with a philosophy of law, a theory of medicine, the science of carpentry or shoemaking? Why should a woman's philosophy not be feminine?

If there is any sense in the oft-repeated assertion that the primary end of life is self realization, then certainly it becomes imperative that the professions, trades and the sexes should harmonize their environment with their occupations. Otherwise no self realization is possible. Self realization rests on harmony and without harmony no self realization. Self realization is but a philosophical form of Unity.

The reason for a philosophical study is apparent. Practically seen, why should we develop in consciousness? The answer can be given very emphatically and in very few words. We should develop ourselves in consciousness because only in that way can we get the most out of ourselves and out of life. Practically seen, why should we study philosophy in order to develop in consciousness? The answer to this question can also be given very emphatically and in a few words.

We should study philosophy because we are social beings; beings who cannot live without company.. Social intercourse rightly conducted produces philosophy, or an exchange of innermost thoughts, feelings and desires. The social law is the highest law of activity in the spiritual world. Without brotherhood and sisterhood there can be no intimacy and without intimacy no inner life. That then is why we should study philosophy.

Psychologically how can we develop ourselves in consciousness. Before I answer, I will first state a difficulty which most people have to overcome if at all possible. The difficulty is this, that most people have something they do not wish to reveal, because they are ashamed of it or because they fear that a revelation of it may hurt them materially.

With a teacher such a difficulty would not have any weight and the all important psychological problem of how to develop would easily be solved by intimacy. Unless we fearlessly and absolutely search into all of volitions, feelings and understandings we shall not be able to develop.

Now then, the answer to the psychological question: how can we develop ourselves in consciousness, is this. Seek intimacy with the philosophers, or those who have fought the psychological battles to a finish, and who thus in their life-experiences have attained positive results! If you refuse to seek living men or women as philosophical leaders, seek at least what men and women have written and discuss in third person. By that you cannot attain perfect results, but you shall attain much, perhaps very much. As for the choice of the proper philosophical friend, you must select either one who combines light with will, or, one who combines feeling with will, and, the choice depends upon your own predominant characteristic, whether you seek light or feeling perceptions.

I have spoken of intimacy and I will emphasize the word, but I will also, and as emphatically, say, that the intimacy in this case must have no erotic features. If it has, it loses its emancipating power.

The value of philosophy is further seen when you learn what it can do. See it this way. You may be an amateur and love paintings, yet not theoretically understand anything about color effects or schemes or about lines, perspective, and so forth. If this be so, your love is of no better quality than the common pebble an insane person picks up and calls a diamond. But if you from out of yourself know why an art object is worth love and admiration and how it has become so, then you are more than an amateur. You are on a par with its master workman. So with philosophy. In the every day life you act, as it seems, philosophically, by accepting or rejecting, by determining for or against acts. But the every-day consciousness does not become philosophic for that reason. Unless you possess reasoned knowledge and rationally systematized insight, you are no further on than a savage. He also can judge about values. Pure insight alone is not philosophy. There is not yet philosophy there, where there is built no structure for the thought, no reflected life. The vision must have a form of mind before it becomes philosophy.

Observation makes science. The plastic hand makes art. Reason alone makes philosophy. Science and the arts are indispensable for the every-day life, but they reach only the narrow limits drawn by nature. Philosophy does not concern itself so much about baking bread as it does with that something, call it what you will, which constantly presses itself upon us from behind all phenomena. That something, which flashes upon our vision in most unexpected moments; that something which is so near us that at times we feel its presence. Now that something is the ultimate question in philosophy, in art and religion. At present, I am not concerned with art and religion, but with philosophy and its truth representations. That something comes to us in a vision, but that is only the opening of the door to philosophy, an invitation to come into a love feast.

Socrates was not quite right when he called him a philosopher who is a liver of the vision of truth. Such an one is merely an amateur, not a philosopher; only a receiver, not a constructor. The vision is an opening and an invitation; it is poetry. The Roman poets were quite right when they called themselves "seers." To them "seers" and "poets" were of one kind, and the Greeks attributed to poets a large measure of the same frenzy which they said dictated the oracles of Apollo. The ancient world in fact identified the functions of the poet and the prophet. I would not for a moment discourage those who may have the power of vision. That, too, though not philosophy, may also give wisdom of life, though of another order; it is merely an introduction.

Through the door, the opening and the introduction, *ourselves* comes to meet us. It is the true, the higher self, that self that we must understand by reflective thought; that is to say, we must reflect or give intelligent expression in some definite language—form to that which we see, hear or feel. It is indispensable to our development that we should be able to condense our impression into thoughts and single terms of language. To put it plainly: we must bear a child. Nature nor spirit is satisfied except a child is born. The universe is exacting and demands truth.

To understand this formulation you need but to examine a few of the larger systems of thought. Plato encloses the world-all in the word "idea"; Aristotle expresses the "coming to be" of the world-all by the term "form." The editor of

"The Word" embodies the whole forward movement of the worldground in the term "Karma," the action of desire and mind. All philosophers have done similar work. All have born the child; the idea. Now, if you are barren, if you can not come so far as to find a term, that will enclose the world like a shell encloses the nut, you can and must at least learn the method; that alone will be a great gain and worth the study of written philosophy.

Here is still another excellent reason why we should study.

You may train a horse or a dog and they may individually acquire certain abilities and learn some things, but these animals cannot transmit that knowledge or their abilities to their posterity. By physical inheritance their young ones may possibly acquire some facilities or possibilities, but never more. They themselves, to learn what their parents learned, must go through similar training and suffering, and, even then may get no further than father and mother. But we, human beings, can commit our experiences, thoughts and art-ideas to writing, and tell how we arrived at our results. Our children may read these accounts, and saving themselves a repetition, may continue the experiences, thoughts and ideas of ours and thus not only progress, but escape our sufferings and labors. Culture is the result of all such work based upon ancestor's labors. By studying the results of all past philosopher's thoughts and methods of living we not only save ourselves needless labor and sufferings, but we may keep right on in the work of the evolution of culture and the race. You see then a strong reason for the study I am recommending.

A story is told of how a visitor (was he an American?) who wanted to see Wordsworth's study. He was shown the library by the girl, who said: "This is master's library, but he studies in the fields." The anecdote is a good one. Wordsworth did not approach reality through literature and art; instead he saw literature and art by eyes opened in the fields and made wise by a life in the Open; there, reality to him was not circumscribed by points of punctuation or rules of grammar. Wordsworth can therefore be a help and a suggestion. His elemental ruggedness has the power of a rushing stream that cannot be stopped. His words have the dynamics of the open air, and his descriptions have the freedom of cosmic nature. There is much in him of that originality of which I have spoken. Many of his literary remains have the power of immediacy, and they stir the longings for lost ideals.

Learning and academic methods isolate the soul and kill it, in the same way as you do when you tear a flower out of the soil to study it. The moment the flower is out of its element it becomes a pathological object and is no more of life. The moment you force an experience into a phrase it is as dead as the flowers the frost paints on your window in winter. Away from books! Let the spirit lead! Keep company with nature!

If philosophy (metaphysics, psychology and ethics) is wisdom of life and cannot be learned from books or in the academies, of what use then is the study of the books in which certain philosophers have placed their systems? It seems then to be wrong if I recommend such studies.

The philosophers whom I recommend as a study are such as concerned themselves with those fundamental questions which arise before every normal mind; they were men whom perplexity or an inner necessity left no peace till they had—at least to some extent—come to some results, and results which satisfied them. The subjects with which they were concerned, and the earnestness with which they handled them, have caused those men to become types of mind-men, suns around whom a planetary world of dark and undeveloped stars revolve. Do not be much concerned with the individuality of the philosophers in question, but rather with their aspect of life and the problems they revealed and explained. Learn their methods. Allow their enthusiasm to touch you. The light they throw upon essentials of existence may now be ours merely by listening to them. By that light we may attain a greatness of mind and an inward freedom without passing through their struggles. Our own creative genius may be set in motion by an impetus from them, an impetus which we otherwise might have to wait long for or possibly never get.

Present-day life is complex and problems of ever-increasing difficulties arise. If therefore we, by comparing notes with a genius can save time and efforts in getting our own primary notions cleared quickly and with little expenditure of energy, why should we not take advantage of our opportunity and thus so much sooner be ready for an advance to the more complicated tasks? Let us learn from them and take them with us out into the Open. Then we do as Wordsworth did.

Treating philosophers and their thoughts in that way, will not militate against our own individual efforts, nor will

it in the least contradict the law I have mentioned: that philosophy is not baggage of learning, but wisdom of life.

Let me illustrate. When we first begin to think on the problem of life we are either Platonists or Aristotelians. We either are idealists, seeing the absolute, the highest and noblest as something sublimely pure, good and true; or we are realists, seeing that the world-ground must partake in some way of that reality that is tangible to us. In the first case we are Platonists and learn what ancient wisdom thought about the true, the good and the beautiful, and by comparing that wisdom to the brooding life without ourselves we may quickly emerge in pure understandings. Similarly, if we are Aristotelians by disposition we must come to Aristotle because from him we may learn how everything appears and manifests itself in form and shapes; in other words, learn that there is an outward world of value. If we proceed in our thinking with these two as guides we have constant monitors with us and cannot easily be enmeshed in illusions.

Plato and Aristotle have touched upon, I may say, all the metaphysical, psychological and ethical problems that are before the human mind to-day. After having attained a sound schooling by either of these two and being set free to our own individual way of thinking and its contents, we all, if we grow normally, come to the next degree: the application of the ideas, principles and notions thus attained.

As for the application, the past, the classical antiquity, also offers us points for comparison and discussions on the value of our notions and principles. Roughly speaking, there are only two possible ways of applying our notions. In this respect we are either Stoics or Epicureans; that is, we stand either aloof from life's details, or we indulge them. The reasons for our resignations and for our indulgences have been explained by the Stoic and the Epicurean philosophers. If we therefore seek such company we shall be helped to clearness and self-consciousness and get method in our thinking.

If neither Stoicism nor Epicureanism offer us any final solutions, nor satisfy longings that reach out beyond both aloofness and indulgence, we may retire to mystic solitudes and silence with such men as Plotinus. With him and his fellow thinkers we shall surely learn how to transcend both actuality and ourselves, and that is the supreme method.

By these rapid sketches I have characterized what the philosophy of antiquity can do for us. Similar stages can be pointed out in Christianity and in the life of the modern world, and the results are the same.

I have a special reason for asking you to study philosophy; it is this. I am not overstating facts when I say that we in this country are not educating the young nor ourselves. We are drilling them and ourselves in all kinds of technicalities and practices which enable them and us to make a living. In itself that is, of course, excellent. Without the knowledge of how to make a living we would be paupers and this glorious country would not be what it is. But all that smartness and excellence is not education and does not tend to ennoble the feelings, to cultivate the special human virtues, nor to raise man's spiritual faculties. Education is as the word signifies, the bringing out in each individual the hidden power and glory, the natural characteristics, the spiritual and moral character, dignity. Education produces the realization of human worth. It is a qualitative endeavor; it tells man what it is to be, and, that to be is worth more than to have, to possess. Education is the mother of all sciences and arts, and of religion. Technical training does not produce such results.

I say we lack education in that sense, or, at any rate, we have merely a fraction of it. Hence I urge the subject of education and for the present the education of one powerful instrument to that high culture which I claim education produces; I urge the study of philosophy which is, in a general way, a love and a desire for wisdom and method of life.

One of the pillars of a cultured society, and a *sine qua non* as regards individual culture, is self-expression. How can anyone express himself who has no orderly mind or developed sense of beauty? He cannot. You will find, if you inquire, that the majority of college graduates nowadays cannot even write English correctly; and they know less about style. Ask the presidents of the leading colleges; they will admit to you the truth of my charge. In my profession as librarian I have frequently found such men seeking the help of books on letter writing—even when they wanted to write love-letters. Ergo—without literary self-expression no true culture.

How can anyone give his will-power the right direction without wisdom? It is not possible. You may tame a bronco; you may compel the plains to grow wheat; you may force the

coal and the iron out of the mine by mere will-power, but you can never consciously raise yourself above brutal strength or devilishness except by that wisdom which philosophy created. We admire "the man who does things"; *we must learn to be.*

The spirit of liberty is self-direction, not self-reliance as that term so often is misunderstood. Those who organized these United States had plenty of self-reliance, both good and bad; but it was their agreement as to method and the direction they wanted to go, that won out against foreign dominion. That self-direction was simply a translation into deeds of the wisdom of life, which those men had acquired. It was philosophy that founded this republic; and only by philosophy can it stand. Americanism means idealism, it means God-Wisdom.

To know what wisdom of life is, is not enough. We need a wisdom of life that makes for self-realization.

Look at history and you shall see how nations and peoples have perished in the midst of spiritual wealth and wisdom, because they forgot self-realization.

China is a country rich in natural resources, but the Chinese are poor and without courage. They have aimed at being the Kingdom of Heaven, the Middle Kingdom, around which all others were to revolve. The ideal was never realized, because they ignored self-realization. The Hindu has always been a master in metaphysics, but no country has so often been conquered by foreigners as India. Self as a social unit is to them unknown to this day.

The Parsee revealed to us light in all its majesty, and his fire-worship was sublime, but only a few of them survive and they are in a foreign land and obey strange laws.

Turn now to the Occident, which discovered self and methods of self-realization, and see how the people have glorified self and how they urge it upon us.

Stoicism held that each individual self has eternal value and that no two are alike any more than two leaves on a tree. Nature everywhere seeks distinctions and mind emphasizes the value of distinctions. The Epicureans justified every individual assertion of independence. The transcendental Platonism even raised man to a cosmos and the Church fathers declared that the individual was under the special care of Providence. Medieval Meister Eckardt taught that the individual human mind mirrored the universal Divine Mind.

The mystic Beghards declared that they helped God in creating the world and that they were necessary to him, a claim that tingles with self-realization. But I will simply mention Nicolaus Cusanus, Abellard, the Reformation, Giordano Bruno, Leibnitz, Herbart, Schleiermacher, Schelling, the French revolution, Emerson, and American democracy. All of these center in self ,and are types of a wisdom of life which is thoroughly practical and which the future will see still further developed. They would all subscribe to these words of Aristotle (Ethic X; chap. VII): "As far as it is possible man should make himself immortal, and do everything with a view of living in accordance with the best principle in him; * * * (this principle) would seem to be each man's 'self.' It would be absurd if a man were to choose not his own life, but the life of some other being."

All this declares that wisdom of life is something very practical and not merely adornment for the idle and the solitary. It also shows that philosophy is not a freight train of learning, but an express train to self-realization.

Nietzsche apropos said, "Man is something that shall be surpassed"; and he asked, "What have you done to surpass him? All beings that have come into the world heretofore have created something beyond themselves. Are you going to be the ebb of the tide? Are you going back to the animal, or ahead to the superman?" "* * * you have made your way from the worm to the man, but much within you is still worm."

All this is apropos when we talk about the studying of philosophy; for philosophy surely is that something which men have created "beyond themselves," and the power which pushes men "ahead to the superman," and makes the way from the worm to man. This "creating beyond ourselves"; this pushing "ahead to the superman" are only other ways of saying that philosophy is one of the means by which we may restore the lost immediacy of early days. Without the transfiguring vision of activity we remain worms!

Need I further urge the study of philosophy? Each of us wishes to forge ahead to the superman and to create something beyond ourself. Make a beginning at once and translate the last remains of the worm into man.

TRAINING OF NEW FACULTIES

BY A. P. SINNETT.

THEORETICALLY every human being can acquire the art of getting out of the body, eventually, but the training for those not born with peculiar gifts is long and trying; so much so, that, believe me, you must put the idea aside,—just as it would be wise for a person without any musical gifts to put aside an unreasonable ambition to sing. But we can all come to understand a little more than most of us know at present about what is possible for some human beings and indeed for a very considerable number qualified to go through the ordeals that bar the way. If we understand that rightly, we shall be much the better in more ways than one.

These faculties of the spirit can only be trained artificially by the repression of all the faculties which are concerned with the material life and material enjoyment. That is the true meaning of the ascetic life, which has often been practiced blindly, and consequently without important results—and still more often criticized blindly. There may be no absolute merit in denying yourself everything which makes life pleasant; but when most of us talk, we mean the life of the body.

If you want to develop the life of the spirit you quench all the life of the body, which can be quenched without interfering too much with its mere physical vitality. If you quenched that too you would die, and your effort would fail that way; but instead of living to enjoy the pleasantness of life, in which case your true inner vitality is absorbed by the body, you must live for the development of the spirit alone. We need not talk now of all what that means; but you will see that to care not at all for the pleasures of ordinary life, to banish them out of your scheme of existence altogether, and to learn so to banish them quite without regret, is the first thing you have to do—the first step in the direction of acquiring the faculties of the spirit, if you have not got them by Nature.

WHY BELIEVE IN IMMORTALITY?

BY EDUARD HERRMANN.

AFTER the Titanic, one of the largest and safest ships afloat has ended her first voyage after only five days and has sunk in two miles of water on the 15th of April, 1912, and the terrible calamity has destroyed 1,500 lives in a few hours, man is inclined to doubt whether he is that mighty being which is destined to conquer the earth, the fire, the air and the water. For a short time he may have the feeling that he is by no means the giant of his imagination, but on the contrary, is a poor little man, a plaything in the hands of those terrible powers of nature against which he continually struggles and fights. He knows his life is only a question of a few years or months, hours, or even minutes, and in those fleeting moments of depression and despair, which have followed the news of the freezing and drowning of the 1,500 on the Titanic, he may perhaps remember that old and half-forgotten teaching of Immortality and ask if there is something substantial in that teaching or if it is only a phrase, an empty consolation, which the different religions give to those who are unhappy and dissatisfied with life.

Many times have I been asked that question and many times have I asked it myself, without being able to find an answer which might be convincing to all who ask. But is it not the same with every art and science? He who studies and penetrates deeper into the secrets of an art or science is able to find a satisfaction and conviction regarding its truth, which he cannot impart to those who do not know anything about that particular art or science. All he can do is to state what he knows, and then to leave it to the judgment of his listener to find out whether he is right or wrong. This judgment depends on the state of development which the hearer has reached. Thus a Christian is satisfied if my statements regarding immortality agree with the Christian doctrine, while a materialist refuses to accept them in this case. In fact, there are so many states of development that it is impossible to meet

them all with one answer to the all-absorbing question: Why believe in immortality? All a man can do, when this question is propounded to him, is to review his own mental progress and to state the reason which led him to an understanding and, as he thinks, to knowledge. He is like a gardener who was anxious to get good flower seeds and now scatters them broadcast; for many reasons the seed might not take root, but, when it does, the heart of the gardener is gladdened and he enjoys the few flowers which may blossom, as he knows he did contribute a little towards bringing them to life and beauty.

Now to the question: Why believe in Immortality? Emerson says somewhere: "I am a better believer, and all serious souls are better believers, in immortality than we can give grounds for." Cicero expresses the same thought in the following words: "The strongest argument in favor of immortality is, that Nature herself is tacitly persuaded of the immortality of the soul; which appears from the great concern, so generally felt by all, for what shall happen after death."

This is indeed the fundamental proposition for all philosophical speculations in regard to a future life. Although it is not absolutely proven that the belief in immortality is an innate idea with which we are born—since there are some low races and low persons who do not have this belief—yet it is a matter of the greatest importance that it is and always was the dominant belief of the greatest part of human beings, who lived during the different ages known to history. It is a fact that all the great world religions are founded on the belief in a spiritual world and on the immortality of the human soul. Thus they show it is an absolute necessity for the great teachers of humanity, to take into account this strongest desire —if not instinct—of the human soul.

Alger, in his "Critical History of the Doctrine of a Future Life" (page 38) writes: "When, after sufficient investigation, we ask ourselves from what causes the almost universal expectation of another life springs, and by what influences it is nourished, we shall not find adequate answer in less than four words: feeling, imagination, faith and reflection. The doctrine of a future life for man has been created by the combined force of instinctive desire, analogical observation, prescriptive authority and philosophical speculation. These are the four pillars on which the soul builds the temple of its

hopes. or the four glasses through which it looks to see its eternal heritage." Alger does not seem to regard the belief in immortality as an inborn idea, for he says: "The soul pervaded with a guardian instinct of life, and seeing death's steady approach to destroy the body, necessitates the conception into another state of existence. Fancy and reason, thus set at work, speedily construct a thousand theories filled with details. Desire first fathers the thought and then thought woos belief."

This is a plain statement that the belief in immortality is born from the desire for it and nourished by the power of thought. Granted that this is the case, we may ask if this desire is not an innate idea, like all the other desires of the human soul.

It is, in my opinion, not the fear of death which creates in the mind of man, a fantastical desire for eternal life. If this were the case, we should have little cause for a belief in eternal life, for it would be nothing more than a cobweb of the brain. Furthermore, a desire for eternal life which springs from the fear of losing this life, would only be possible and rational if this life were so extremely happy and satisfying that man could not bear the thought of losing it, which is hardly ever the case. Instead, we see that all men, even the most unhappy, court this physical life and that those who are not afraid to die are always the exception. Besides all animals have the same fear.

From this it follows that the love of life is an inborn feeling inseparable from the soul, which is eternal, everliving, although not ever conscious thereof. The fear of death is the warning instinct which tells us to preserve this life, because physical life alone enables us to become conscious of our existence and *to find the means of ever prolonging this being conscious,* until we shall finally be able to be conscious forever, which is true immortality. In other words, man is an immortal being, and his soul or Higher Ego knows it; but when he comes to be incarnated in matter and begins to think with the physical brain, he forgets past experiences and is conscious of that only which was and is going on in and around him while he has lived and lives the physical life. The greatest and most satisfactory feeling of the soul seems to be this being conscious of being alive; and the soul shrinks with horror from the thought of death, which to all appearances is the end of consciousness. The soul wants to preserve life—even at the

cost of suffering—because it wants to remain conscious; and this is the object of our further evolution. Desire is at the bottom of all creation. The strongest desire of the human soul is, not only eternal life, for that it has already, but eternally conscious life—immortality.

The great teachers of humanity have recognized this necessity and built upon it their philosophical and religious teachings. Not all have done it in a way that satisfies the ever progressing human faculty of thinking. Therefore, many a philosophical or religious system which was held in high esteem for hundreds and thousands of years, has been discarded, as being unable to appease the growing desire for more knowledge.

Thus *analogical reasoning* in favor of Immortality, which is so poetical and fascinating, has to be given up because no analogy sought to be instituted between the operations of physical nature and those of the spiritual realm can possess logical validity, unless it is first clearly shown that the laws of the two worlds are identical. As it is manifestly impossible to know the laws which prevail in the unseen universe, it follows that reasoning from such analogies is not only unsatisfactory, but measured by logical and scientific standards, it is, to employ no harsher expression, positively nugatory. It is like trying to demonstrate a proposition in mathematics by citing a rule in grammar (Hudson, Future Life, p. 41).

Another supposed strong pillar for the belief in a future life, *prescriptive authority,* which was held and still holds a firm grip on the uneducated masses, must of necessity lose its power the more people begin to think for themselves. It is based entirely on divine revelation and has no scientific value. This doctrine is, as Alger says: "The very hiding-place of the power of priestcraft, a vast engine of interest and sway which the shrewd insight of priesthoods has often devised, and the cunning policy of states subsidized. In most cases of this kind the asserted doctrine is placed on the basis of a divine revelation, and must be implicitly received. God proclaims it through his anointed ministers; therefore to doubt it or logically criticise it is a crime. History bears witness to such a procedure wherever an organized priesthood has flourished, from primeval pagan India to modern papal Rome" (Critical History of a Future Life).

Another ground for the belief in Immortality is to be

found in *philosophical speculation.* It is impossible to mention all the great thinkers who have tried with more or less success to convince humanity, by this method, that the indestructibility of the human soul is a law of nature. I shall present the principal arguments of Plato, because he is undoubtedly one of the greatest philosophers, whose influence is still felt in our civilization. His first argument is that everything in nature has its contrary, as justice and injustice, day and night, good and bad, sleeping and waking, health and sickness. From this he infers that life must precede death and be followed again by life—an analogical reasoning which is not entirely convincing. In his second argument he assumes that our present knowledge is merely the remembering of former experiences; this necessitates the belief in reincarnation, which is held by the greater part of humanity, and is the only rational belief that is able to throw some light on the mystery of life and death. It is in fact impossible to explain the possession of great talents, virtues, or evil tendencies, which manifest themselves in child-life, in any other way, for which reason this argument of Plato must be regarded as a very strong one. Plato's third argument consists in the assumption that only compound substances are liable to disintegration; that the soul is a simple substance and cannot, therefore, be affected by the death of the body. But if we ask how anyone can know that the soul is a simple substance, we do not receive an answer. This argument of Plato's is therefore as little convincing as those of his many followers, who try to prove the immortality of the soul by philosophical speculation and assume premises which are not demonstrated.

But one thing is remarkable and worth our consideration; this, that in all times the greatest thinkers have not only tried to solve this riddle, but have fervently believed that it can and must finally be solved, because they were convinced of the truth of the teaching that the soul is immortal. This distinctive desire is one of the strongest arguments in favor of immortality which we can bring forward, and contains in itself the promise of the final solution of this most important question, because every strong desire is the beginning of its fulfilment.

Now, man of our time, having recognized that no philosophical system, no mode of abstract thinking has been able to so demonstrate a future life, that there can be no doubt left

concerning its possibility, and feeling at the same time that a more satisfactory demonstration is necessary for the peace and welfare of humanity, has directed his energies into the psychological field in the hope of making discoveries there, which could remove any doubt concerning the final destiny of the soul. It is more than probable that the ancients, the Egyptians, Hindus and Greeks, have done the same thing and acquired in this way much of the knowledge they are supposed to have. Certain it is that spiritism, hypnotism, magic, were known and practiced ages before our time; for the fathers of the Christian church had to fight long and hard against all such diabolical practices, as they called them. Science did the same thing, but for other reasons—it considered all as superstition and denied point blank the existence of such phenomena, until it was forced by an overwhelming mass of psychic phenomena which were presented by modern spiritism, to institute an earnest and intelligent investigation of them.

The more advanced scientists well know the importance which many of the so-called spiritistic manifestations would have, in regard to the question of a future life, if they could be proven to be what the spiritists take them for: manifestations of the dead. Unfortunately, this has not yet been proven, although a large number of able scientists declare that there cannot remain any doubt about the genuineness of many spiritistic phenomena. The most interesting and at the same time puzzling, are those which manifest an intelligence far higher than that of the medium. This intelligence usually claims to come from a disembodied spirit. Such investigators or scientists as F. W. H. Myers, Stainton Moses ,W. T. Stead and Sir Oliver Lodge, with many others, are much inclined to believe this to be the case. Other men of science say that the phenomena are all produced by the conscious or unconscious exercise of powers which are inherent in the souls of living men.

It is the old question of animalism or spiritism, which Aksakow has treated exhaustively in his book. That question has to be settled anew every time a puzzling manifestation comes up for consideration. Ever since modern psychology (especially the study of hypnotism) has established the fact that the soul of man possesses the powers of clairvoyance, perfect memory, telekinesis and telepathy, it is almost impossible to decide whether the so-called spiritistic phenomena are produced by the powers of the medium or by disembodied

"spirits." I fear that Thos. J. Hudson is not far from the truth when he says that "a future life for man is not demonstrated by showing that spirits communicate with the living," because we have no means of determining whether any communicating spirit is one who has once lived upon the earth, or is an evil spirit, or an elemental, or the devil himself" (Scientific Demonstration of a Future Life, p. 56). In spite of this declaration he holds that psychic phenomena, if properly interpreted, furnish indubitable evidence of a future life. Since his reasoning is not only interesting but is logical, from the scientific point of view, I shall attempt to give a short explanation of it.

The materialistic scientists hold there is no other mind or soul in man than that which manifests through the brain, the so-called objective mind, and when that mind is destroyed, then the soul is exterminated. The new psychology "reveals in man the possession of a dual mind, or what is the practical equivalent of two minds, since each is endowed with distinct faculties, powers and limitations which are not shared by the other." (Evolution of Soul, p. 58.)

Those two minds are called, objective and subjective. The first one is the mind of ordinary waking consciousness. It, the objective mind, possesses the faculties of inductive reasoning—of imperfect deductive reasoning—of imperfect memory and of brain memories of emotional experiences. All these faculties are necessary for man in his struggle with an environment which is physically, mentally and morally imperfect. They are products of organic evolution and the brain is their organ, a highly specialized organ, the functions of which pertain solely to this life. It should be kept in view that this objective or brain mind is destitute of emotion, having only memories of emotional experiences. "This is the mind with which materialistic scientists deal when seeking to demonstrate, by means of the scalpel and other appliances of experimental surgery, that even the soul itself cannot survive the onslaughts of medical science." (Divine Pedigree, p. 65.)

Now, it must be remembered that organic life on this planet was more than half as old as it is now, before an animal with a brain made its appearance. Consequently, there must have been another mind in existence for untold millions of years. That is what modern psychology calls the subjective mind, which is still to be found in the lowest unicellular organisms as well as in man, where it is of course much more

developed. Now, what are man's subjective powers and faculties, as revealed to us by psychical investigations?

The first one is *the immediate perception of truth and natural laws,* independently of reason, experience or instruction. We call this faculty instinct with animals and intuition with men. All living beings possess it, and even the moneron, that organism without organs, reveals an instinctive knowledge of the laws of its being. Whence did it derive that wonderful instinct? Not from heredity, for it has no earthly ancestors. Consequently it can only be a direct inheritance from the divine mind; that is to say, that it is a faculty of the soul, the eternal source of life and intelligence. "It will thus be seen that at the very threshold of organic life on this planet the subjective mind appeared, endowed with the divine power of intuition." Then comes the faculty of inerrant deduction, which may sometimes be observed in mathematical prodigies, as for instance, the instantaneous naming of the cube of a number consisting of nine figures by a child who was ignorant of the first four rules of arithmetic. (Ferah Colburn.) Another faculty of the subjective mind is perfect memory, a memory which far surpasses that of the objective mind. The latter must necessarily be imperfect because it depends on the development and refunctioning of brain cells, while the subjective memory not being thus dependent upon the physical brain is more absolute.

Those are the faculties which pertain to a purely intellectual life. The subjective mind is also the seat of the affectional emotions. This statement should be welcome to all who love humanity; for "it may be safely assumed that to the normally constituted man or woman a life without love would seem equivalent to annihilation." Two other faculties of the subjective mind must be mentioned, because they are important, and so strange that they have long been denied. I refer to telekinesis and telepathy. Telekinesis is the power to move ponderable objects without physical means of contact, a faculty of the human soul which was scientifically established by Prof. Crookes of London. Telepathy is the power to communicate thoughts to other minds, independently of the ordinary channels of sense.

The existence of all those powers and faculties of the subjective mind, need not be demonstrated any more. Modern psychology has done this sufficiently. There remain only

the questions to be answered: What do they prove? What bearing do they have on the immortality of the human soul?

Now, Dr. Hudson, after careful investigation of all the faculties of the subjective mind, comes to the conclusion that they perform no normal function in this life, mostly for the reason that they come to manifestation only under abnormal conditions, such as trance, sleep, hypnosis or somnambulism. "Since there is and can be no faculty of mind without a function to perform either in this or some other plane of existence" it follows that those faculties are the ones the soul makes use of when it is freed from the body with its physical senses. Thus the wonderful faculties of intuition and inerrant deduction, which rarely and imperfectly manifest in our physical life, are most admirably adapted to a perfect intellectual environment. The same may be said of that perfect memory of which we now and then get a glimpse in hypnosis and trance. A perfect memory is not adapted to the uses of this life. "The power to forget is among the most valuable of man's earthly endowments—it is a conspicuous example of divine mercy and benevolence." But in the future life a perfect memory is a necessary concomitant of intuition, inerrant deduction, and of the consciousness of our own personality.

Then the great emotional faculty of the soul, love, which manifests in so many different ways in this life, cannot be wanting in the other life, although its character will undoubtedly become purer, holier and more altruistic.

The powers of telekinesis and telepathy are obviously adapted to the uses of disembodied intelligences; the one as a "means to exercise an active force beyond the limit of bodily powers," the other as a means to "communicate thoughts to other immortal souls, independently of the ordinary channels of sense."

Thus "All the facts of experimental psychology conspire to verify the doctrine of a future life, and not one fact of psychology, physiology, cerebral anatomy or experimental surgery, militates in the slightest degree against that doctrine. All the facts relied upon by materialistic scientists to prove that man is a soulless being are utterly irrelevant and impertinent to the issue involved, and their conclusions are rendered possible only by purposely and persistently ignoring all the demonstrable facts of modern experiments in psychology."

So far Hudson and his proofs for immortality are certainly worth our careful consideration; even if we cannot agree with him in all things. For instance, when he says that those mysterious powers of the soul, called clairvoyance, clairaudience, telekinesis, and telepathy, manifest only under abnormal conditions, when the objective consciousness is inhibited, we point to the facts, known to many Theosophists, which prove beyond a doubt that those powers may be exercised under perfectly normal conditions, in full consciousness and through the will power of the individual. But it is true that science has not yet found any proofs for this assertion. They cannot be found until our men of science change their mode of investigation and of living, altogether. In the meantime, we shall continue to believe in the perfectibility of men and the immortality of the soul, as taught by the Masters and shown by Evolution. This belief is necessary because it is, so to speak, the seed out of which everything grows. Did you ever hear of man being successful without believing in the possibility of success? Nothing can be accomplished by men who always doubt. Every genius, every master mind always and under the most trying circumstances firmly believed in his own powers. Take, for instance, the great composer, Richard Wagner, who for many years was in fact the only one who believed in his own great genius. All the world was against him, possibly just for the reason that he did not hesitate to let everyone know what he thought of himself.

The world at large does not as yet appreciate the tremendous power which is hidden in the strong belief. When it learns that lesson it will understand why the belief in immortality is so necessary. It has been demonstrated by many experiments that the soul, or, as scientific men call it, the subjective Ego, accepts every suggestion as absolutely true and does not only draw the most wonderful and logical conclusions from it, but even changes the bodily conditions to an astonishing degree. But more than this. There are many well authenticated cases which seem to prove that the soul, when at the point of death, is able to carry out and manifest the strong desires and suggestions of the last moment, sometimes at a distance of thousands of miles. Many scientists are inclined to believe that the soul is able to do this long after the death of the physical body.

Now, the belief in immortality is just such a suggestion, and one which the soul eagerly seizes, because, as I have

already stated, it longs for *conscious* immortality and loves this life so dearly because it intuitively feels that it may cease being conscious after death. I am convinced that this is the case with all those who deny the immortality of the soul. This, too, is a suggestion which the soul accepts when persisted in. I do not maintain that the soul of such a man does not live after death, for that is impossible, as the soul is eternal. But I maintain that it lives in a way which makes being self conscious (which alone is immortality) impossible. In fact, I believe that uninterrupted self consciousness is the purpose of all evolution and can only be attained by individual effort. If this is the case, it must first be suggested to the soul in the form of a powerful belief.

The stronger the belief in immortality is, and the longer it is dwelt on, the longer will the being conscious of and as individuality last after the death of the physical body. Conscious life after death is the fruit of a strong belief in immortality. Reincarnation is necessary to carry out the purpose of evolution, which is to reach uninterrupted consciousness, conscious immortality. When this stage is reached, man has overcome death, he is then a God.

To those materialists who insist that the immortality of the soul can be proven neither by logical reasons nor by physical experiments, I answer that likewise it has never been proven, even by the greatest scientists, that the soul is *not* immortal. If one is in the dilemma of having to choose between two hypothetical propositions, he will, as a rational being, certainly select that one which is capable of producing the greatest good to the largest number of human beings. That is the teaching of the soul's immortality. That teaching alone is able to elevate and purify the soul, to overcome egotism, to direct attention to the world or spirit, or as Plato says, to the world of ideal, and to bring from there the inspiration which is necessary to materialize those higher ideals of Love, Goodness and Wisdom on our little earth. If this were not so, those times in which the crassest materialism predominated in our world would be hailed as the happiest time in the life of humanity. Every student of history knows that such is not the case, but that on the contrary, the highest civilization flourished only while the belief in immortality predominated.

Let us get a firm hold of this belief, that we may reap the fruit of it: *Conscious* Immortality!

SEEING

By Alexander Wilder, M. D.

THE sense and apparatus of vision constitute a subject which, though each of us knows about, is not so easy to define, or even to understand. The dictionary informs us that vision is the faculty of seeing; yet very coolly takes it out of the category of everyday functions, and denominates it "a supernatural, prophetic or imaginary sight; an apparition; a phantom." A visionary is accordingly described as one whose imagination is disturbed; one who forms impracticable schemes; one who is confident of success in a project which others perceive to be idle and fanciful." To be visionary is to be affected by phantoms; to be disposed to receive impressions on the imagination, given to reverie, apt to receive and act upon fancies as if they were real. I notice that the compiler of Webster's Dictionary fails to quote Shakespere straight—making *a* vision of *this* vision—"Like the baseless fabric of this vision .... the great globe itself .... shall dissolve."

Equally curious are the definitions of seeing. It is to perceive by the eye; to perceive by mental vision; to have intellectual apprehension. Sight is the perception of objects by the eye; the faculty of vision. A seer is one who sees, whether an object apparent to the external sense or to the interior apprehension. Enough of this, however, for the present; we may have it yet to consider.

The essential organ of sight is the optic nerve. There is also, however, a very complex auxiliary apparatus which demands careful study. We will, accordingly, endeavor to indicate the more important parts of the structure. There are two methods of investigation; the empirical and the philosophical. The former of these is most commonly employed. It comprises the observations of the eye, its structure and functions as they exist, with little or no reference to their physiological history. The philosophical method considers the development of the eye, the faculty of sight, and the relations to the world at large. It seems to have this excellence, that it enables us to grasp more intelligently the entire subject which we are considering. Those who regard creation as the product of design

and omnific will, are naturally more disposed to adopt this method of learning. So far as intelligence transcends science, as cognising is greater than mere phenomenal knowing, so far the philosophical method is preferable. We will employ it accordingly.

Unity of purpose, a paramount idea which subordinates minor matters to it, characterizes the physiological and embryonic history of the eye. It is the antenna so to speak, the extremity of the optic nerve, by means of which the organism is enabled to acquire a perception of objects. It is accordingly more proper for us to begin with the nerve itself.

The corpora quadrigemina or optic tubercles constitute the origin of the visual apparatus. At a very early period in pre-natal life, a little vesicle at the vertex of the dorsal cord is all there is of this important structure. A little protrusion takes place, and the optic vesicle emerges, or rather two of them, which soon take a round form and are connected with the parent vesicle by a hollow pedicle. In this we have the rudimentary eye and optic nerves. The eyes approach the cuticle investing the skull and become invaginated or sheathed over by it. The invaginated portion of cuticle becomes a sac and separates from the general cuticle, forming the lens till its opposite surfaces come into contact, and its cavity disappears. Kölliker declares that the invaginated portion forms the retina and the layer of hexagonal pigment-cells in the choroid; and the external portion the branching pigment cells of the choroid, and probably the vascular part. The cup-shaped cavity behind the lens called the secondary optic vesicle, is soon filled with the vitreous humor. The iris is developed about the second month as a septum projecting from the anterior part of the choroid. The sclerotic coat and the cornea are formed from tissue external to the eye. A vascular coating covers the lens during the embryonic period, but is absorbed before birth. In the case of the young of many animals, it remains some time after the birth.

If close attention has been given to this description with due reflection, it will be perceived that the optic apparatus while developing is able to detach other membranous structure and transform it into a part of its own texture. In due time we shall perceive that it has the power likewise to associate other nerves with it to protect it from accident and violence, and aid in the performing of its functions.

In order, however, to be more definite in the terms em-

ployed and their meaning, we will now pause to consider the eye as it is, in its mature form. It is globular in form, and about an inch in diameter. The lateral diameter is about one-twentieth shorter than the antero-posterior. It is in form like a shell with three coats, and contains the various transparent media and the optic apparatus. The three coats are the sclerotic, choroid, and retina. The sclerotic or hard coat is the tough white membrane which surrounds the eye. It is perforated in front, and the transparent cornea inserted into the aperture somewhat like the glass of a watch. Many anatomists consider it as part of the sclerotic coat. The choroid is a highly vascular coat lined with black pigment. The retina is the innermost coat and is the optic nerve itself expanded and spread out into a membrane.

The choroid and sclerotic coats are united around the edge of the cornea by the ciliary ligament. The sclerotic is thicker behind than in front; in the whale, which has the pressure of a deep sea to resist, it is an inch thick. In some animals there is cartilage in it, in others, bone. It affords points of attachment to the various muscles required for moving the eyeball. It contains sieve-like openings on the inner side which are for the tubules of the optic nerve.

The cornea has a greater curvature than the sclerotic coat. This fact renders the antero-posterior diameter longer than the lateral, as has been noticed. The cornea appears to be transparent; nevertheless, its organization is far from simple. It is composed of as many as five distinct layers; the inner one consisting of more than sixty lamellae.

The choroid coat consists of a sheet of blood-vessels arranged in two layers, one of arterial and the other of venous blood vessels, in such a manner as to permit for flow of blood to the retina and from it. The dark pigment is secreted from the choroid. At the margin the choroid merges in the ciliary ligament. The iris also proceeds from it. Its tissue is the unstriped muscular and it is supplied with arteries from the ciliary pigment; this gives the eye its color. The pupil is an opening in the iris.

The retina arises from the tubules of the optic nerve. They are generally described as having cast off that membranous coverings as they pass through the sclerotic. More correctly, however, we should say, the external investitures are continued to and become the sclerotic coat, while the internal structure of the nerve becomes the retina.

The vitreous humor is a jelly-like fluid, chiefly water, with about one and one-third per cent. of salt and a trace of albumen. It fills up the principal part of the cavity of the eye. In front of it is the crystalline lens which is enclosed in a capsule and set in a groove, known as the canal of Petit. Fibers of the ciliary muscle are attached to the lens and move it. The lens is a double convex, being flatter on the anterior surface, and changes in shape and density with age. Its construction is extremely complex, being made up of layers of fiber. Its office is to refract the rays of light. It contains about fifty-six per cent. of albumen known as globulin.

The aqueous humor fills up the space between the lens and the cornea; and is composed of water containing about one per cent. of salt.

Thus the apparatus of the eye consists virtually of four united lenses: the cornea or horny lens, the aqueous humor or watery lens, the crystalline or glassy lens, and the vitreous humor or gelatinous lens. They fulfill the conditions optically required to produce achromatism so perfectly as to set the optician's art at defiance.

The nervous mechanism of the eye demands further attention. The retina, which is the expanded extremity of the optic nerve intervenes between the vitreous humor and the choroid coat. It consists of several layers, the innermost of which is called the fibrous gray layer. It arises as already remarked from the tubules of the optic nerve which have cast off the white substance of Schwann. Where it exists alone, vision cannot be performed. Beneath or outside of this fibrous layer is the gray vesicular layer, analogous to the gray matter of the brain. They are both served with capillary vessels from the choroid coat. Outside of the vesicular layer is the granular layer, constituted of granules and molecular substance which probably form the vesicles of the layer inside of them. The vesicles or cells of the second layer are rising from it all the while. Outside of the granular layer is the delicate sheet known as the membrane of Jacob. It is not formed, however, after the manner of membrane, but is constituted of a set of rod-shaped bodies of conical form, standing side by side. The thicker end of these rods stands outside, and the thinner inward. These rods are the true extremities of the fibers of the optic nerve, and are regarded by Kölliker as the true perceivers of light. It may be, however, that the rods and

cones convey the impressions to the nerve-cells of the retina, which constitutes a ganglion, and that the fibers of the optic nerve merely transmit these impressions to the sensorium. This would certainly be according to the analogy of the spinal cord, and other structures. This much is certain, that that part of the retina which is next the black pigment of the choroid coat, and is ganglionic in character, is the sentient part of the retina.

The optic nerves from which the retina is derived are also known as the second pair; the olfactory being the first. They enter the sclerotic coat at a little distance from the optical axis and obliquely. This provision enables them to avoid what is called the "blind spot" in the field of vision, and each to compensate for the defect of the other. The nerves from each eye converge to their chiasm. This is a commissure consisting of three sets of tubules—an anterior set which are commissures between the two retinae, a posterior set which are commisures between the two optic thalami, and one interior set which are the proper tubules of the optic nerve. These cross so that the tubules from the right eye go to the left side of the brain and those from the left eye to the right side. The chiasm is therefore a complex structure; and the posterior part of it exists in animals that have no optic nerve.

There are also several other nerves subsidiary to the nerve of vision. The third pair, the motores osculorum, supply the superior, inferior and internal recti muscles, the inferior oblique and the levator palpebrarum.

The fourth pair, the trochleares, supply the superior oblique muscles.

The fifth pair gives off supplies from the frontal branch, the lachrymal, ciliary, and the infra-trochlear.

The sixth pair, the abducent, pass to the external recti muscles.

The functions of these nerves are very diversified; some are for the moving of the eye-lashes, others for general sensibility of the surface, others to direct the moving of the eyeballs, others for the iris, and others for the lachrymal apparatus.

The relations with the sympathetic system may not be overlooked. The lenticular ganglion sends filaments to the iris and the ciliary ligament which joins the choroid and sclerotic coats. Some of them are in the same sheath with the fibers of the third pair; others are associated with other fields.

CORRESPONDENCES OF PHYSICAL LIFE WITH THE SEVENFOLD CONSTITUTION OF MAN

By CHARLES A. BOARDMAN

NEMESIOS,[1] one of the early bishops of the Eastern church and quite in harmony with Eastern ideas, has made the interesting observation, that the soul reflects seven distinct forms of spirit-life, and that the body reflects seven distinct forms of soul-life. Which are these, and what do they signify in the economy of the human constitution, and how are they related to the Higher Self?

Before enumerating these seven forms or stages of the body it may be well to emphasize that they do not follow upon one another in sections of time, and that they are not sharply defined from one another. They all come into being at the same time and comprehend one another, but in such a manner that each maintains its own peculiar nature. All that it will be important to remember both while we study their individual natures and when we see them in the light of Jacob Böhme's famous seven Nature-Spirits, and the Seven Kingdoms of Nature as pointed out by occult science.

The first stage of the corporeal self represention of the soul, is the embryo. In this stage the soul is as yet blind, it has exerted its will and incorporated itself in matter taken from the physical surroundings of a sphere to which it found itself attracted while it was hovering around this earth sphere seeking for a body. Unconsciousness reigns and gloom hangs over this, to a large extent, uncertain psycho-corporeal form. The second form or stage is that of breathing. Breathing, as is well known, is in its fundamental nature like the chemical process of heating an oven, that is, a manifestation of fire—and, the result is warmth of the body and the blood. Immediately upon the commencement of breathing, the current of the blood of the child becomes independent, and by that the third form of bodily life is manifested: the red blood. Wonderfully enough, but the bright red of the blood actually passed with the ancients as the effect of a process of fire. This third form

[1]About 400 A. D. "De Natura Nominis," caput V.

is closely connected with the second and also with the fourth: the heart-life, for the circulation of the blood and the heart depend upon one another. No sooner have the four forms of bodily life become manifest than the fifth, the life of the nerves in the five organs of the senses, asserts itself. And upon this—the fifth, follows rapidly the sixth—speech, in the well-known cry of the newborn babe. It is a cry only, but a form of speech, the word, nevertheless; and it becomes an expression of Spirit or the seventh form, that which units them all, gives to them all the life germ and the reason for their existence.

Thus we may see in the body, full and clear types of all the seven principles of the constitution of man; the embryo in its darkness and unconsciousness represents the first principle, the body. The breathing is the vis viva, the type of vitality, the second principle. Now, when we remember that the life is in the blood, and that the blood practically contains the plastic power of the human organism, we can have no difficulty in seeing in it the spiritual body, the third principle. These are the three lower principles which, taken together, make the basis of existence and the first group of a trinity, if we reduce the septenary division to a triune. The fourth stage of the bodily life, the heart, is of course the animal soul, the vehicle of the human soul, the fifth principle. The sixth form, speech, the word, is parallel to the wisdom principle, the buddhi; and, as the seventh principle, the Atman, permeates all the other seven, so does the seventh stage of life crown all the others.

Now a few words about the relative ethico-spiritual value of these seven stages, or a comparison to the Seven nature-Spirits of Jacob Böhme.

To Böhme, the Deity (not God manifested) is the anima mundi, or the form-giving nature-fashioning energy of existence. In that respect his Theosophy is exactly like the Oriental.

This nature-fashioning energy, or Deity, manifests itself in seven distinct ways or forces. The three first of which are dark and negative; the three last are bright and positive. The first are gloom; the last are bright; the center of the seven, the fourth of the order, is the point of transition between the two, the "Lighting Flash," which represents order and harmony.

How admirably these seven Nature-spirits or forms of Nature's life correspond to the seven shapes of the bodily life of the soul can readily be seen, and cannot be a mere coinci-

dence. Their relationship must be a result of identity of their nature.

In my opinion it is of great importance that all students of Theosophy should be perfectly familiar with these seven forms of Nature, or seven forms of bodily life; all ethical endeavor, all nature-philosophy and all understanding of the interdependence of the spheres, of the elementals, depend upon it; later on you shall see that the liberation of the soul from its bondage in the five sheaths depends upon the breaking up of these forms—which piercing and breaking up presupposes a knowledge of them.

The first force or mode of existence, Böhme says, has "harshness, sharpness, hardness, cold and substance," as its attributes. It is self contained, gloomy, desires to be closer, seeks to absorb everything into itself and to have everything for itself. These ethico-psychological determinations are readily seen to correspond to the desire for life, which fills the soul in its embryonic state and which is its motive for incarnation. We come into these bodies because of an all absorbing "desire for life" declares the Eastern teaching. It is one of the fundamental evils of life and so stated in one of the four truths proclaimed by Buddha.

As the first form is introspective and self-centered desire, so is the second, outward-looking, desire or movement. It desires to draw the outward world into itself and to possess it. This desire being contrary to the first form of life brings these two into conflict, which conflict Böhme describes as an oscillation or whirling, and likens it to the revolution of a wheel, and calls it the "wheel of nature," the movement of which cannot be stopped; and, as these contrary desires which cannot be stopped, and lead to no goal, they only produce an appalling restlessness and "anguish." Who cannot there see the physical conflict between Being and Becoming? Is it not started the very moment the child begins to breathe? Is not breathing a burning? Is not the wheel of nature set turning the moment the new-born babe draws the first breath? In a manner it takes possession of the outward world, but at the same time it puts itself into conflict with the existing elements of life, which conflict produces an appalling restlessness and "anguish"; and, finally death, thus confirming another of Buddha's four truths, that death results from life.

The third form, "anguish," has been defined clearly enough, I think.

The three taken together symbolize dissension and tension, all the contradictory elements of existence. The "desire for life" and "the tendency to death" in wild confusion characterize all bodily life and disturb the peace of the soul. Is it then a wonder that such a question should be asked: Is life worth living? Is it a wonder that those who realize the "anguish" of physical existence, who see themselves enveloped in the flames of desires and their spiritual existence threatened, should regard life as an evil? Surely it was a misfortune that our Karma compelled us to seek renewed earthly existence. Surely we made a mistake if we thought our tanha a good guide. May we therefore learn to live out our lives in such a way that we may subdue the "desire for life." It is life in the fleshly body which is meant when we lament our existence. Surely, nobody ever thought of complaining about life itself, or life's object, for that is certainly a boon and bliss. Surely we are not desirous of a Nirvana which means absolute annihilation. No, we aim at a Nirvana which is pure being, pure thought, pure love; Purity itself; not a negation, but the most positive, most energetic form of existence: a life in, for, from and by the Divine.

All the conflict and anguish described is mental imagery to represent the contending passions of the body. How are they to be overcome? Can they be overcome? No! Nature is ever at unrest and cannot by her own endeavors bring peace. The soul can, to some extent—and nowadays only by what must be called occult means—bring Nature into subjection and cause the "wheel of nature" to rotate steadily and in submission. When the soul does do that, than the fourth form appears. Böhme calls this form, the "lighting flash," and for good reason; it breaks forth suddenly like lightning and illuminates the whole man with brightness and the promise of rest and peace.

This, the fourth Nature-form, answers to the fourth form of the bodily life of the soul, the heart, as it works out it designs in the animal soul, the kama rupa, the desire form.

The moment the fourth Nature principle has been established, Böhme declares that Nature manifests herself henceforth no more in a chaotic and violent way, but having found a suitable form for life, is henceforth characterized by light and order, by peaceful endeavor to live out its destiny.

The first of the bright ternary, the fifth, in the whole

order, is gentle love, or common sense, under whose peaceable dominion the powers are now collected. It is the manifestation spoken of before as the life of the nerves, the governing influences of the brain and the spinal cord. This gentle love principle is, in the septenary division of the constitution of man, called the heart, manas, a word that means Mind, rather than heart, in a western sense.

The second of the bright ternary, the sixth of the entire senses, is called by Böhme intelligible Sound, which is, of course, exactly the same as the word, or the buddhi, the wisdom-principle, spoken of above.

The final, the third of the bright ternary, the seventh of the entire senses, is to Böhme as it is to Eastern philosophy, the uniting principle, the Atman, which not only permeates all of the seven, but is their cause.

The same remark must be made regarding Böhme's seven Nature-spirits or forms, as was made before in regard to the seven forms of bodily life. They are not to be placed as following upon one another in time; weighing in nature is simultaneous and all properties presuppose one another. These seven forms are, to our comprehension, so many moments of the uncreated. Their importance has been mentioned: the body, the vitality, the astral body, the animal soul, the human soul, the spiritual soul, the spirit.

I think most people not conversant with occult studies will experience some difficulty in realizing the meaning of the seven *principles,* which go to make up the human constitution: They, for instance, can not see what is meant by speaking of the body as being a principle. The meaning is simply this, that the body is one of the independent factors of the human constitution. Most people think that all acts, because the Self is conscious of them, are of the Self; and so they also think in regard to thoughts. Of course, the Self or the Spirit acts, but so does the body. There are acts of the body as well as of the spirit. The body is an emanation from Brahm as much as is the spirit of man. But because it is not equal to the Spirit, it should not be denied its essential nature.

THE FLOOD AND ISRAELITES IN EGYPT.

By MERLIN.

IN "Old and New"[1] for October, 1872, there appeared a paper on "The Great Deluge," which is worthy of careful consideration by those who love to delve into the forgotten history of the archaic East. The writer, the late J. W. De Forest, supposes that the Ad and Thamud of Arabian story were peoples of the Hamitic race, Cushites and Canaanites, dwelling Eastward before their colonization in Arabia and Palestine. Oriental legend describes them as having been destroyed: The Adities by a hurricane and the Thamudites by King Kodar el Ahmar.

In all this there is doubtless much truth. But as the Eastern people preserve their literary treasures largely in allegory, we must understand their statements with that qualification. The earthquakes which it was said drove the Canaanites from the Persian Gulf and the furious storms which devastated the country of Ad Mr. De Forest treats as being explained by the legend of the Deluge. But zoology denies, he remarks, that all flesh could have been gathered into the Ark, and zoology denies that since the creation of man there has been a universal diluvium. He defines it, however, as allegoric—"the terminus of one great era and the opening of another." There was a pre-Babylon, pre-Egyptian civilization, he declares, of which the fourth, fifth and sixth chapters of Genesis are the chronicles. All the great steps in this civilization are credited by him to the race of Cain. "Wealth bred sensuality, and social and political disorganization came, such as has made India an easy prey to conquest."

Then came invasion. It was not an invasion of waters, but the overwhelming numbers of barbarous conquest. There was an overflow of the Tartar or Turanian race toward the West and South. Justin, the historian, speaks of a period probably of enormous antiquity when Skyths held dominion over a great part of Asia. This, doubtless, refers to the same matter. The Finns and Basques are remnants of that people.

[1] A magazine conducted in Boston by Rev. E. Everett Hale over thirty years ago.

Afterward it is recorded that the "waters dried from off the country." In other words, the invading tribes were driven off or settled down into peaceful relations with the native population. Then the Noachic class descended from the Kush or Koosh mountains, north of India, to which they had retreated. "As they journeyed from the East they found a plain in the land of Shinar (of Assyria) and dwelt there."

The building of the city of Babel or Babylon, with its tower to reach to the sky, was for the purpose of maintaining themselves against any further irruption of the Skythic enemy. The Nimri, a people of the Zagros mountains, appear to have begun this policy.

Mr. Orlando P. Schmidt, writing for "Biblia," propounded a theory relating to the story of the Israelites in Egypt, which while it would in several respects modify these statements, yet dovetails with them in the main with remarkable facility, while at the same time it adds plausibility and definiteness to the story of the Exodus. Manetho has related that "an ignoble race coming out of the Eastern Parts" took possession of Egypt. He denominates them Hyk-sos, or Royal Shepherds. Mr. Schmidt derives the name of one of their kings from inscriptions as "Hyk-satu," ruler of foreign countries, and adds: "This Hyk-satu Dynasty, which reigned over Lower Egypt from 2097 to 1837 B. C., is the Biblical Mizraim, and Moses tells us in so many words that 'Mizraim was the son of Ham.' "

It should be here remarked that the Egypt of the Bible is always called "Mitzraim" in the Hebrew original, and that Upper Egypt is never signified by the name. That territory was known as Pathros.

Mr. Schmidt gives us, accordingly, a new description of the invaders. They were themselves Hamites, coming from the "Eastern Parts," meaning the country beyond Assyria and Media. "In the year 2348 B. C.," says he, "a destructive flood of half civilized Hamites swept over Western Asia and Lower Egypt, leaving death and destruction in its wake. They belonged to what we now call the Mongolian race—that same yellow Asiatic dragon-worshipping race called *'Aam'* or Ham by the Egyptians." Cush, he explains, as representing the government established by the invaders in Elam and Babylonia; Canaan, the Hyk-sos invaders after they were driven out of Egypt by Amosis or Amasis; the same Pharaoh who, ac-

cording to Manetho, abolished the abominable practice of human sacrifice. This is the reason, he declares, why Cush and Canaan were also called "sons of Ham."

Edouard Naville discovered portrait statues of the Hyksos kings at Bubastis. "The features of these kings are unmistakably Mongolian," Mr. Schmidt declares. "There is nothing Shemitic about them. As we might have foreseen, these faces are not of the mild and gentle Chinese type, but of the vigorous and aggressive Manchu type." Neither was there anything exceptional in the Hamite flood of 2348 B. C., which fell with equal force upon the Shemitic inhabitants of Western Asia and the Japetic inhabitants of Egypt. I have shown that Shemma and Jap-petu, as well as Aama, are Egyptian race names. The Hamites, according to him, were Skyths and not African in any sense.

It may be here remarked that before the conquest of Northern Egypt by these invaders the horse was not used in that country, but under their dominion Egypt became famous for cavalry. The wars with the Hittites or Khetans, who were a Mongolian people on the Upper Euphrates, the recorded extirpation of the Amalekites and the hostility of Israel to the Canaanites are also thus explained. The recollection of this woeful period in the history of Egypt was perpetuated in the myths and mystic worship, in the murder of Osiris by Seth or Typhon, the wanderings of Isis, the Great Mother, and the overcoming of Seth by Horos. Human sacrifices, which constituted a feature of the worship of the Canaanites, Tyrians and Carthagineans, were established in Egypt by these Hamitic overlords, and promptly forbidden by the native monarch, Amosis, upon becoming seated in authority.

The essential peculiarity of Mr. Schmidt's paper consists in its modification of the opinions heretofore current about the Israelites, their presence in Egypt and the Exodus. Josephus, in the Reply to Apion, treated of the Hyk-sos as ancestors of the Jews and Israelites. This is plainly incorrect. There is no authority for the statement that the Israelites were in Egypt at all during the Hyk-sos period, unless the little episode of Abram and Sarah be accounted historic. But, according to the computations in the Bible and elsewhere, the two events, the birth of Jacob or Israel, and the expulsion of the Hyk-sos, took place about the same time. There is doubtless an occult meaning to this corresponding of dates.

The "settlement of Jacob in Goshen" is set down as not occurring until near the close of the reign of Thotmes III, when his son Amenophis or Amenhetep II was joint ruler with him. After this period many changes, religious and political, took place in Egypt. The conquests of Thotmes, which extended from the Soudan to Ninevah, proved difficult to retain without new subjugating. Amenophis III married the daughter of a foreign nobleman, probably of the Hittite race, and, under her influence, began a significant departure from the established worship of Amen-Ra. His son and successor carried the innovation still further, and established an actual monotheism. In order to escape the hostile opposition of the powerful sacerdotal body at Thebes, he removed his court to Alabastron, or Amarna, and there set up the worship of Aten, the Lord of Heaven. The disk of the sun, with a hand extending at the end of each ray, was the prevailing symbol of the Divine Being. Several princes of like profession succeeded, but the priests who preserved the records would not inscribe the names of these in the Tablets.

Finally, the Nineteenth Dynasty succeeded quietly to supreme power. "Another King arose who knew not Joseph," and introduced another policy. This was Rameses I. "His accession and the death of Joseph coincide," Mr. Schmidt remarks. The reigns of Sethi I and Rameses II followed, during which the Egyptian sovereigns were incessantly at war. They appear for some reason to have held their court at Tanis, or Zoan, in Lower Egypt, although honoring the temples at Thebes.

Writers upon the history of this period give somewhat different explanations of the events. The "Amarna Tablets" describe a people, the Habiri, whom Dr. Spiegelberg considers as Hebrew or Palestinian tribes that they crowded into the Syrian States that were subject to Egypt. They were expelled by Sethi. Neither he nor Rameses II cherished the old good will for the tribes at Goshen. If these were actually the Israelites, as the Bible declares, it may be supposed that they would be suspected of a disposition to take sides with the kindred Semitic tribes beyond. It would accordingly be the policy most likely to be pursued by Egytian Kings to treat them like other captives, placing them upon public works under overseers.

Merene-ptha succeeded to the throne, and was early com-

pelled to repel an invasion of the Libyans and their European auxiliaries on the Mediterranean. The stela on which this is recorded describes the conflict, and also mentions the departure of a people designated the "Isriili" out of Egypt, which occurred shortly afterward. It is plain that if the Israelites were ever in Egypt, as represented, this must relate to their Exodus. "It is evident," we are told, however, "that all the Israelites did not migrate to Goshen and settle there, but that certain of them, in particular the tribes of Asher, Simeon and a portion of Judah, remained in Palestine." This would afford good reason for the jealousy entertained in respect to them, and it was probably justified by their conduct.

The legend of the drowning of the Pharaoh and his host in the treacherous marshes of the Serbonian Sea of Papyrus-reeds was undoubtedly poetic and not historic. King Mereneptha certainly had no such fate. Manetho relates that he fled into the Soudan, returning with his son thirteen years later and regaining possession of the kingdom.

We are told by the writer in the "Expository Times" that when the Israelites took their departure from Egypt the other Hebrew tribes made a forward move, but were defeated by Mereneptha. Then all the Israelite peoples united and carried on a common conflict with the Egyptian supremacy, which was allied with the princes of Canaan. Egypt had now begun to decay, and the Israelitish tribes were able to subdue the Canaanites and establish themselves in the country on both sides of the river Jordan in the midst of the native population.

The Hebrew writings which purport to describe the movements of the Israelites prior to the establishment of the monarchy are, without doubt, largely mythic and legendary. They were never written as history, but for religious purposes. This is now steadily becoming the conviction, not only of scientific archeologists, but of intelligent clergymen and laymen of the Christian Church. Much, however, remains yet to be explored and demonstrated. It is well not to believe too much or too little, but to search for the implicit truth reverently. How far we are safe in receiving the Hebrew writings and other statements as historic and accurate we must depend on research to elucidate.

SEPHER HA-ZOHAR—THE BOOK OF LIGHT

By NURHO DE MANHAR

KABBALISTIC COSMOLOGY

IT is written, "And Pharaoh commanded his men concerning him and they sent him away and his wife and all that he had." Note that the Holy One is the protector of the upright that they may not fall under the power of evil and suffer injury from men of the world. Thus he delivered and saved Abraham and his wife. The Schekina remained with Sarah during the whole night. Each time that Pharaoh approached her, an angel obeying the commands of Sara struck him. Abraham, however, trusted in his Lord and rested assured that He would suffer no one to do her violence and had no apprehension of any evil befalling her, as it is written, "the righteous are bold as a lion" (Prov. XXVIII) and in the hour of trial and danger, remains steadfast and faithful and trustful in the Holy One.

Said Rabbi Isaac: "Abraham went down into Egypt without first obtaining permission from the Holy One, who, however, did not forbid or prevent him going thither, as He knew that after the trial of his faith and steadfasteness the world would have no occasion to say that though God had sent Abraham into Egypt, he did not preserve and save him from enduring trouble on account of Sarah. It is further stated, 'The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon' (Ps. XCII, 12). What does this comparison mean? This, that as the palm owing to pruning takes a long time ere it begins to bud and bear fruit, so when a righteous man departs out of the world, a long time elapses before a similar one appears and takes his place. This comparison may be further extended, for as the male palm must be planted near a female of its own species in order that fructification may take place, so is it with the upright, who are always joined and linked with an upright wife, as was the case with Abraham and Sarah. 'As a cedar in Lebanon.' As the cedar tree rises higher than all other trees that grow beneath its branches, even so the righteous in their moral spiritual life exceed all others, to whom they are a protection. The world subsists and endures only by

the presence in it of the righteous, as it is written, 'The righteous are the foundation of the world' (Prov. X.25) and by the Just One was it brought into existence.

Said Rabbi Jehuda: Are we not taught that it is based upon seven columns, as it is written, 'Wisdom hath built her house, she hath hewn out her seven pillars' (Prov. IX.1)."

Said Rabbi Jose: "That is very true, for the Just One upholds the seven pillars that sustain the world. He it is that waters it and nourishes it and to him the scripture refers, 'Say unto the Righteous One, it is good, for they shall eat of the fruits of their doings' (Is. III.10), and also 'The Lord is good to all and his tender mercies are over all his works'." (Ps. CXLV.)

Said Rabbi Isaac: "The words, 'And a river went forth out of Eden to water the garden' refer to the pillar on which the world stands. It is the river that watereth the garden of Eden and causeth fruits to abound that nourish and sustain the world, that also establish the secret doctrine and bring forth the souls of the just who are the fruits of the works of the Holy One, and because they are such, they arise each night and ascend on high, and at midnight the Holy One rules the garden of Eden to delight himself in their midst. It may be asked, whose souls are they?"

Said Rabbi Jose: "With all the souls of the just, whether yet living in the world below or those residing in the heavenly mansions in the world on high, He rejoices with all of them. Observe, the world above must first receive an impulse from the world below and when the soul of a just man ascends into the celestial regions it becomes garbed with a halo of light transcendently bright, which observing, the Holy One is pleased, for such a soul is the fruit of the divine operation within. For this reason such souls are called 'Israelites,' holy children, sons of God, as it is written, 'Ye are children of the Lord your God' (Deuter. XIV.1)."

Said Rabbi Jose: "How does the Holy One delight in souls living yet in the world?"

Said Rabbi Jose in reply: "At midnight, all truth-loving and seeking souls arise and engage in the study of the secret doctrine, and hymns of worship. It has already been stated, that the Holy One and all the souls of just men made perfect residing in the garden of Eden on high, delight to listen to their voices of praise and observe the blessings that

accrue to such on the day that follows after their nocturnal studies, as it is written, 'The Lord will command his loving kindness in the daytime and in the night I will sing' (Ps. XLII.9). All worship at this time is therefore true and perfect worship. Observe when the Holy One caused the first born in Egypt to be smitten, the children of Israel were safely enclosed within their houses chanting and singing praises unto him throughout the night. King David used to rise at midnight, for it cannot be imagined or supposed that he sang praises and composed psalms in bed. He therefore said, 'At midnight I will arise to give thanks unto thee' (Ps. CXIX.62). For this reason his kingdom will abide and he will reign even when King Musiah comes, who, his tradition states, will be called by his name whether David be yet alive or dead at the time of his coming, in expectation of which he always rose at midnight and sang, 'Awake up my glory, awake psaltery and harp, I myself will awake early' (Ps. LXII.8). Observe that during the night Sarah was in Pharaoh's house, the angels on high sang praises and worshipped the Holy One who commanded them to go and afflict the great ones in Egypt, and him I intend visiting in the future, as it is written, 'And the Lord plagued Pharaoh with great plagues.' After this it is stated, 'And Pharaoh called Abraham.' How did he come to know that he was the husband of Sarah? It was through a dream, as was the case with Abimelech, to whom the Lord spake and said, 'Now, therefore, restore the man his wife, for he is a prophet'." (Gen. XX.7.)

Said Rabbi Isaac: 'We read, 'The Lord plagued with great plagues Pharaoh and his household, because of Sarah, Abraham's wife.' Pharaoh, when the plagues first struck him, heard a voice saying, 'Because of Sarah, Abraham's wife.' Though God spoke the same words to Pharaoh as to Abimelech, yet he learned from what was uttered, who Sarah was, and therefore, as scripture states, 'And Pharaoh called Abraham, and commanded his people concerning him, 'in order that no injury should be done unto him.' And they sent him away, and his wife, and all that he had; that is, they led him to the boundary or frontier of Egypt. The Holy One said unto Pharaoh, 'Thou wilt in likewise deal with Abraham's descendants'."

Said Rabbi Abba, "Why was Abraham subjected to such

a disagreeable and unpleasant incident, and why did the Holy One suffer it to befall him? It was in order that the names of Abraham and Sarah might become magnified and known throughout the world, and especially amongst the Egyptians, who at that time were regarded as magicians par excellence, yet were they inferior to Abraham, as it is stated, 'And Abraham went up (va-iaal) out of Egypt or ascended higher in Egypt. In what direction? In or towards the south, or in other words, the higher and diviner mysteries."

Said Rabbi Simeon: "In the words, 'Abraham went down into Egypt,' and 'Abraham went up in Egypt,' is contained an occult reference to the mysteries of the Hidden Wisdom, for though Abraham descended into Egypt to be initiated into the occult science of that country, yet he suffered himself not to be seduced and deluded thereby, but remained faithful and steadfast in the faith and worship of his divine lord and master. In this he was unlike Adam, who, notwithstanding the divine command, allowed himself to be deceived by the serpent, and thus caused death to enter into the world. Neither followed he the example of Noah, who succumbed to evil as it is written, 'And he drank of the wine and was drunken and he was uncovered in his tent (oholoh) this word with a final meaning, Noah appeared naked in the tent of the Schekina. With Abraham it was otherwise, as it is written, 'And he ascended in Egypt.' That is, after learning the occultism or secret meaning of evil, he turned from it and abused not occult science for sensuous gratification and purposes, owing to the Hidden Wisdom he had previously acquired. It is stated that Abraham in ascending from Egypt went into the south (hanegebah), alluding to the high degree in the knowledge of the mysteries he had attained before his descent into Egypt. If Abraham had not gone down thither and been put to the test, he could not have manifested his faithfulness to the Holy One. Also, his descendants, unless they had been tried and disciplined in Egypt, would never have come forth distinguished as the only nation that the Holy One chose for his own portion. Also, if the Holy Land had not been inhabited by the Canaanites previous to the entry of the children of Israel into it, it would not have been the land under the rule and governance of the Holy One. In all these instances the same occult principle and purpose prevailed."

(*To be continued*)

MOMENTS WITH FRIENDS

At the four quarters and half quarters of the circle on the Masonic Keystone of the Royal Arch Chapter are the letters H. T. W. S. S. T. K. S. Have they any relation of the Zodiac, and what do their positions around the circle indicate?

The letters H. T. W. S. S. T. K. S. are read from left to right, but they must also turn from right to left. As we know the zodiac, the first letter H. is at the place of aries, the first T. at aquarius, W. at capricorn, the first S. at scorpio, the second S. at libra, the second T. at leo, K. at cancer, and the third S. at taurus. The letters may be found in Masonic books, but neither the words for which these letters stand, nor their meanings, are given in any book. It must, therefore, be inferred that their significance is secret and important and not intended for the instruction and illumination of those who have not taken the degree of the Royal Arch Chapter. The writer is not a member of the Masonic Fraternity, has received no instruction from any of that Fraternity concerning Masonry, and does not pretend to any knowledge of the secrets of the Masonic Craft. But symbolism is a universal language. Whoever understands it truly should read the meaning of the keystone by the light of Masonry, which is included in the zodiac, and made clear by the light which the zodiac gives, and according to the degree to which the one who receives it is raised. The four signs of the zodiac, gemini, virgo, sagittary and pisces, are omitted as not being necessary to the work, or else they are included in the signs, taurus, leo, scorpio and aquarius. Taurus, leo scorpio and aquarius are marked by the letters S. T., S. T., which are placed midway between the signs aries, cancer, libra and capricorn. If the signs or letters opposite each other are connected by lines, two crosses will be formed. The cross formed by the vertical line H. S. and the horizontal line K. W. is the stationary cross of the zodiac, aries-libra and cancer - capricorn. The cross formed by the lines S. S. and T. T. is a movable cross of the zodiac, formed by the signs of taurus-scorpio and leo-aquarius. These movable signs and cross are characterized by the four sacred animals: the bull or ox, taurus, indicated by the letter S.; the lion, leo, for which is the letter T.; the eagle or scorpio, in place of which is the letter S.; the man (sometimes angel) or aquarius, in place of which is the letter T. A glance at the relationship and positions of letters and signs of these two crossses: The letter H. and its opposite S., represent the head of the keystone and its base, and correspond to aries and libra. The letters K. and W. represent the two sides of the keystone, which correspond to the signs cancer-capricorn. This is the stationary cross of the zodiac. The upper letter S. and the lower letter S. represent the upper corner and its opposite lower corner of the keystone and correspond to the signs taurus-scorpio of the zodiac. The uppper letter T. and the lower letter T. correspond to the other upper corner and its opposite lower corner of the keystone, and to the signs aquarius-leo of the zodiac, which form a movable cross of the zodiac. These letters of the keystone, or the signs of the zodiac, may be used in pairs in many ways. It will be noticed the letters of the head and base and sides of the keystone are different and the opposite letters (S. S. and T. T.) of the corners which correspond to a movable cross of the zodiac, characterized by the four animals mentioned above, are the same. If the letters of

the keystone and their positions, and the signs of the zodiac were merely to puzzle the mind and mystify inquisitive people, they would be of little use and should be cast aside. But they have, in fact, a deep significance, a physical and a spiritual value. Too little thought is given them by men who should make such subjects of practical value, and have them as realities in their lives.

The zodiac represents man in the universe and the universe in man; the keystone is representative of man. An explanation of the positions in which man is placed in the world and the cultivation of the virtues by which he overcomes the vices that torture him, before he rises to the crown and glory of his lives, is too lengthy to attempt. Only the briefest outline can be here given. As physical man is placed in the physical world in his zodiac, so man as a spirit is placed in physical man, his physical body. As man who is born of woman should arise from his low state of physical matter, work through his animal nature, and arise to the glory of intellectual manhood in the world, so man as a spirit must subdue and ascend from his base animal nature and rise and complete the man of intellect as his spiritual crown and glory. Like Ixion in the mythology of the Greeks was bound and turned on a cross, to atone for his misdeeds, so is man placed in the world to work out his destiny; and, so is man as a spirit placed in his physical body to undergo the tests of his physical nature, to be tormented by, until he shall overcome it, the animal nature, thereafter to pass through and be purified by all manner of tests and trials, so that he will be fitted and prove himself worthy to fill his proper place in the universe. The signs of the zodiac show the stages and the law according to which the physical and psychic and mental and spiritual men work in their respective zodiacs, within the all-inclusive zodiac. The letters on the keystone should show the way and the means by which man as a spirit works within the physical body in his zodiac in which he is placed, in order that he may become the true keystone which completes the royal arch. The work of the Royal Arch Chapter may give the symbolism of the letters and the keystone; but it can only be the symbolism. Man as a spirit may build his arch, but he does not complete it—does not really fill it in one life. He is overcome; he is slain by his adversaries. As often as he dies he is raised and comes again, and will continue his work until he rises and does fill his place and complete his arch in the temple. The circle of his lives, the arch, will be complete. He will then go out no more.

The physical keystone of every Mason who has taken the Royal Arch Chapter is symbolical of himself when he shall be worthy and ready to complete and fill the arch of his lives—in that temple not built with hands. Man as a Mason, the keystone of the temple, now lies at the lowest part of the structure. He, it, is at the place of sex, libra, of his zodiac. He must arise, must raise himself. After taking the positions indicated by the letters on the keystone, or by the signs of the zodiac, and doing the work required by each letter or sign, he must rise by his own worth and work to the head—which is the crown and glory of man. When the stone is raised from the place of sex to the head, he, man, the keystone, will become immortal. He will then be all that is said of the White Stone on which is a new name, his new name, which he himself makes as his mark on that stone, the stone of immortality.

A FRIEND.

OUR MAGAZINE SHELF

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and, as space permits, impartially reviewed irrespective of author or publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There is no deviation from this principle.—Ed.

SHE BUILDETH HER HOUSE. By Will Levington Comfort. Philadelphia: J. B. Lippincott Co. $1,25.

This novel depends for its interest more upon the psychological treatment of its characters than upon its plot. After a stormy youth, the hero regains control of himself and becomes a successful author. One of his books is reviewed by a woman connected with a magazine office; a correspondence arises between the author and reviewer; mutual interest is aroused and deepens into love; and, eventually, the author starts for New York to meet the reviewer. In the meantime she has fallen under the psychic spell of the villain, a teacher of a so called "New Thought" system. Further complications arise when the actress reveals to the reviewer the part the author has played in her own past. To escape from the wiles of the villain and the expected meeting with the hero, the reviewer sails for the Antilles, with a half formulated plan in her mind of going to a wonderful priest who, in former days, had befriended the author. Finding the heroine had abruptly gone from the city leaving no address, the author, to while away the time until her return, suddenly determines to take a trip to the Antilles and hunt up his old friend, the priest. The villain by psychic means discovers the hiding place of the heroine and he, too, hastens to the Antilles. Of course all reach there in time to be overtaken by the eruption of Mount Pelée, which properly destroys the villain but brings a meeting and reconciliation of the lovers.

The novel is more than this, in that it is but another instance of the manner in which Theosophical ideas are permeating the mass of our literature. The author seems to have more than a superficial knowledge of what is commonly called the "occult," relegating to their different planes the workings of the great principles through man. Psychic as well as material causes are reckoned with in the evolution of Charters and Paula. In Charters, there is the gradual working of the soul through the mire of sensuality and debauch up to the calm of knowledge and power. He has passed through the furnace of human passions; has been purified "as by fire." Paula is the pure woman, knowing sin only by viewing it from the outside. From contemplating the wrecks of the frail lives around her, she has learned to guide her own bark, and when at length she is in danger of falling a victim to Bellingham's designs, her purity and strength of character are such that she is able to break the spell he has woven around her, and to repulse him successfully. This necessitates flight, but recognizing her danger she is not ashamed to admit a possible return of his influence over her and retreats before the enemy. This she does, through her own strength of will. Not so in the case of Charters, where a power extraneous to himself was necessary to save him from himself and the degradation into which he had fallen. While realizing his gradual descent into the mire and slime of the underworld, his belief in the strength of his will was so great, that he underestimated the power over him of the loathsome forces he had evoked. Selma Cross, the actress, somewhat resembles Charters in the strength

and scope of her emotional nature. She is a huge animal, passionate self-centered, yet feels within, the stirrings of her human soul. Her love for the dwarfed and crippled playwright soften and humanize her. Bellingham is the very incarnation of the lower nature. He possesses psychic gifts which he prostitutes, living by debauching others, drawing his life and strength from the purity and strength of his victims.

The book shows a belief in reincarnation; it touches on the "lost soul" theory,—the last flicker of personality before the spark of mind ceases to reincarnate, exemplified by Bellingham. Karma is seen indirectly in the influence of Bellingham over Paula; Brotherhood in the relations of Charters, Paula and Stock to Father Fontanel. The dual nature of man, the positive and negative, the masculine and feminine elements, within each, is sensed by Paula in her conversation with Charters as to the character of Jesus. One would take exception to the use of the term "cosmic consciousness." Man is not fully conscious of the organs of his own physical body, and a vast evolution separates him from being fully conscious of the cosmos. The book is interesting reading, though not always pleasant. Of particular strength are the passages where Paula struggles against the silent call from Bellingham, and where Charters attempts to overcome the demon of drink which possesses him. E. P. C.

AN ANTHOLOGY OF PROPHECIES AND PRESENTMENTS. By Claud Field. Published by Wm. Rider & Son, London. 2s., 6d.

This book is interesting as a compilation of historical and some otherwise unknown prophecies and premonitions. Among the persons who are mentioned in connection with them are Alexander the Great, Cicero, Darwin, Goethe, Caesar, Lincoln, Mozart, Napoleon, Savonarola, Swedenborg. The book seems to be intended as a record. As such, it fulfils its purpose. Therefore, the absence of attempt at a philosophical interpretation of premonitions is not surprising. Its chief value is that it gives the reader a higher idea of man's real nature, by suggesting to the mind the reality of another world or worlds which must necessarily be the source of these impressions or messages. Premonitions may be divided into three classes; namely, into a sensuous, a mental, and a spiritual nature. These origins are from the psychic world, the world of mind, the world of spirit. The condition for having premonitions should be just right; that is to say, the person should be psychically, mentally or spiritually en rapport with the world from which the premonition comes. Impressions from the psychic world relate to the senses only, while those from the worlds of Mind and Spirit deal with man's higher nature and are given for some good purpose. An example of such is cited in Savonarola's prophecy of the ruin and downfall of the City of Brescia. It was given to him to warn the people that they should mend their ways and give up their licentious and immoral practices. But they did not heed the warning. Savonarola's prophecy came true in all its details, shortly after his death, when Brescia was sacked and plundered by an invading army.

M. E. J.

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JUL 26 1912

VOL. 15 No. 4

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

JUL 26 1912

THE WORD

VOL. 15 JULY, 1912 No. 4.

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LIVING FOREVER.

A MAN of strong desires, who seeks power to use it for what he conceives to be his interest independently of others, may acquire power and may prolong his life in the world for a time which, to the ordinary man, seems to be forever. The powers acquired must react on him and crush him, because by his attitude of mind he has made himself an obstacle in the path of humanity's progress. The law requires all hindrance to the welfare and progress of humanity to be removed. The acts of a strong and selfish man may appear to break the law for a time. They merely appear to break it. While one can go against the law, interfere with or postpone its operation, he cannot set it at nought forever. The force which he exerts against the law will recoil on him in the measure of his exertion. Such men are not considered in what is herein written on Living Forever. What is said will be of benefit to those only whose motive in living forever is, that they will thus be able best to serve mankind, and that their attainment to the state of living forever will be for the best of all beings.

One who has taken or is taking the three steps toward living above mentioned, to see that he is dying, to renounce the way of dying and to desire the way of living, and to begin the

process of living, should familiarize himself with certain propositions which he will prove and demonstrate to himself as he continues in his progress toward living forever.

One law rules in every part of the four worlds of the manifested universe.

The four worlds are, the physical world, the psychic world, the mental world and the spiritual world.

Each of the four worlds is governed by its own laws, all subject to the one universal law.

All things in each of the worlds are subject to change, as change is known in that world.

Beyond the four worlds there is a primal root substance from which all things manifested spring as from a seed. Beyond that and comprising all unmanifested and all manifested is the Whole.

In its own primal state, substance is unmanifested, at rest, homogeneous, the same throughout, and is unconscious.

Substance is called into manifestation by law.

Manifestation begins in that portion of substance which becomes active.

At each such manifestation, substance separates into ultimate unit particles.

An ultimate unit cannot be divided nor destroyed.

When it begins manifestation, that which was substance ceases to be the same throughout and becomes dual in its action.

From the duality manifested in each of the ultimate units come all the forces and the elements.

That which substance becomes in manifestation is called matter, which is dual as spirit-matter or matter-spirit.

Matter is composed of the ultimate units in a variety of combinations.

The four manifested worlds are composed of the ultimate units of which matter is made up.

The matter of each of the four manifested worlds is being developed either in line of involution or in line of evolution.

The line of involution in the development of the ultimate units' descent is from the spiritual world through the mental and psychic worlds to the physical world.

The consecutive stages of development downward in the line of involution are breath matter or spirit, life matter, form matter, sex matter or physical matter.

The line of evolution in the development of the ultimate

units is from the physical world through the psychic and mental worlds to the spiritual world.

The stages of development upward along the line of evolution are sex matter, desire matter, thought matter, and individuality.

The ultimate units which are being developed on the line of involution are conscious but unintelligent.

The ultimate units which are being developed on the line of evolution are conscious and intelligent.

The ultimate units which are being developed on the line of evolution control and cause the ultimate units on the line of involution to act in that world in which they are directed by the intelligent units.

The manifestations in any of the worlds are the result of the combinations of the unintelligent ultimate units with, and as the results of, the direction given them by the intelligent units.

Each unit is manifested in degrees of what is called spirit and what is called matter.

What is called spirit and what is called matter are the opposite aspects of the duality expressed in the manifesting side of each unit.

The manifesting side of each unit is called matter, for short.

Matter is to be known as spirit on the one hand and matter on the other.

The unmanifesting side of each unit is substance.

The manifesting side of each unit may be balanced and resolved into the unmanifesting side of the same unit.

Each ultimate unit must pass through all stages of development on the line of involution, from the spiritual world to the physical world, before that ultimate unit can begin its development on the line of evolution.

Each ultimate unit must pass through all stages of development from the highest, from the primal spirit in the spiritual world to the densest matter in the physical world, and must pass through all stages of development from the lowest in the physical world to the highest in the spiritual world.

Each unintelligent ultimate unit is impelled by the spirit nature of itself to act as directed by intelligent ultimate units, until that ultimate unit becomes an intelligent ultimate unit.

Unintelligent ultimate units become intelligent ultimate

units by their association with intelligent ultimate units as they complete their development on the line of involution.

Unintelligent ultimate units are not responsible for the results of their actions.

When ultimate units become intelligent and begin their development on the line of evolution, they become responsible for their actions and for what they cause to be done by unintelligent ultimate units.

Each ultimate unit must pass in development through all stages of being as an intelligent ultimate unit.

Man is an ultimate unit which is intelligent, and which is in a stage of development.

Man has in his keeping and is responsible for innumerable other but unintelligent ultimate units.

Each set of ultimate units which the intelligent ultimate unit man has in his keeping belong to stages of development through which he has passed.

Man has with him in the organization which he controls ultimate units of all planes of involution and evolution up to the stage of development in evolution which he has reached.

By the sameness of substance, in the unmanifesting side of himself as an ultimate unit, man may rise out of the manifested worlds and into that which is unmanifested.

By the power in spirit-matter, which is the manifesting side of him as an ultimate unit, man may bring about the changes in himself by which he ceases to act alternately as positive or negative, spirit or matter.

Alternating between these opposites causes man as the intelligent ultimate unit to disappear from one plane in a world and to pass onto another plane or world and to pass from those and reappear.

In each plane or world in which the ultimate unit man is, he appears to himself or is aware of himself according to the conditions of that world or the plane, and not otherwise.

When the intelligent ultimate unit man leaves one plane or world, he ceases to be aware of himself according to the conditions of that plane and world and becomes aware of himself according to the conditions of the plane and world into which he passes.

The undeveloped and unbalanced and incomplete states and conditions in the manifesting side of the intelligent ultimate unit man produce a desire for development, balance, completion, and are the causes of continued change.

Each opposite in the manifesting side of the intelligent ultimate unit man seeks to oppose or dominate its opposite.

Each of the opposites of the manifesting side of himself as an intelligent ultimate unit seeks also to unite with or disappear into the other.

While there are changes in the opposites in the manifesting side of the intelligent ultimate unit man, there will be pain, confusion, and conflict.

Man as an intelligent ultimate unit will continue to appear and disappear and reappear in the different worlds under the conditions required by the worlds, and must endure the torments of sensation and change, and will be unaware of himself as he really is as an intelligent ultimate unit, until he arrests change and stops the conflict of the opposites in the manifesting side of the ultimate unit which he is.

Man may arrest change and stop the conflict of these opposites by contemplating and becoming aware of and relating himself to the sameness or oneness of the unmanifested side of himself as an intelligent ultimate unit.

Mind is a stage in the development of the ultimate unit.

The opposites of the manifesting side of the ultimate unit may be balanced and united.

When the opposites of the manifesting side of an ultimate unit are balanced and united as one, the opposites cease to be opposites and the two become one, which is as neither of the opposites.

That by which the opposites of the manifesting side of the ultimate unit become united as one, is the oneness or sameness, which is the unmanifesting side of that ultimate unit.

That which the opposites of the manifesting side of the ultimate unit have become is substance.

The opposites of the manifesting side of the ultimate unit which have united and again become one, have rebecome substance and are the sameness of the unmanifesting side.

That intelligent ultimate unit in which the two opposites of its manifesting side have become one and which has rebecome substance, is not the same as substance though it identifies itself with substance.

That which has identified itself with the unmanifesting side of itself or substance, is wisdom, the wisdom principle; the unmanifesting side remains substance.

The wisdom principle knows and helps and identifies

itself with every ultimate unit in the manifested worlds and with substance, the root of the manifested worlds.

Through that part of itself which is substance the wisdom principle knows and acts with every ultimate unit in each of the worlds on the line of involution.

By the potential sameness of the wisdom principle which is in each intelligent ultimate unit, the wisdom principle knows each intelligent ultimate unit in each of the manifesting worlds on the line of evolution.

The wisdom principle is present with the ultimate units in all of the worlds, but it does not manifest its presence as form or in form.

The wisdom principle manifests its presence only by the feeling or being conscious of sameness with all things and in all things and by good will toward all things.

Will is the source of the power by which the wisdom principle manifests its presence in any of the worlds.

Will is unattached and is unqualified.

As man is an ultimate unit in his manifesting and unmanifesting sides, so also are the four worlds, in their manifesting and unmanifesting sides.

The intelligent ultimate unit man is the representative of each of the worlds in its manifesting and unmanifesting sides, and of the Whole.

The same law and laws which are operative in the Whole and in each of the worlds are operative in man and his organization.

As the intelligent ultimate unit man acts with the ultimate units which are with him and in his keeping, they act on other ultimate units in each of the worlds to which they are related.

The ultimate units in the different worlds react as they were acted on by the ultimate units in the keeping of man and all in turn react on man.

The mind of the intelligent unit man acts on itself and in like manner acts on the mind of the Whole, and so also does the mind of the Whole react on the intelligent ultimate unit man.

These propositions may not at once be apparent to the mind. But if one will read them over and become intimate with them they will take root in his mind and become self-evident to the reason. They will help man in his progress toward living forever to understand the workings of nature within him and to explain himself to himself.

Living forever is not living for the enjoyment of delights. Living forever is not for exploitation of one's fellows. Living forever requires greater courage than has the bravest soldier, more zeal than has the most ardent patriot, a grasp of affairs more comprehensive than has the ablest statesman, a deeper love than has the most devoted mother. One who lives forever cannot like a soldier fight and die. The world does not see nor hear of the fighting he does. His patriotism is not limited to a flag and the tribe and land on which its shadow falls. His love cannot be measured by a baby's fingers. It reaches out from either side of the present to the beings who have passed and who are yet to come. He must tarry while the hosts of men go by and come and go, ready to give them aid when they are ready and will receive it. One who lives forever cannot give up his trust. His work is with and for the races of humanity. Not until the youngest brother of his great family is able to take his place will his work be finished, and perhaps not then.

The process toward living forever, very likely is a long and arduous course and requires greatness of character and coolness of judgment to travel. With the right motive there will be no fear in launching out on the journey. One who undertakes it will not be daunted by any obstacle, nor can fear take hold of him. The only means by which fear can affect and overcome him is when it is hatched and nursed by his own wrong motive. Fear can find no brooding place with right motive.

It is time for men to be conscious that they are borne on by the torrent of life, and in a little while are engulfed by death. It is time to choose not t obe so engulfed, but to use the torrent to be borne on safely, and to live forever.

(To be continued)

THE MAHATMAS AND THEIR INSTRUMENTS.

By L. C. L.

Madame Blavatsky and the Masters.—Mahatma Portraits and Their Painter.

FROM old note books dated over a quarter of a century ago are taken the following extracts from letters written by the Mahatmas K. H., and M. to various chelas of the Theosophical Society. Some of them are taken from letters already made public, others are from personal letters and notes received during the Spring and Summer of the year 1884.

The book referred to in some of the extracts given below is "Man; Fragments of Forgotten History," then in course of preparation.

From K. H.

You want a definition, Child, of "Spirit." *Inflowing force* will define it as well as any other term.

From K. H.

Why must you be so faint-hearted in the performance of your duty? Friendship, personal feelings and gratitude are no doubt noble feelings, but duty alone leads to the development you so crave for. Try to show them the truth for the last time. I desire you to go to ——; I desire you to change magnetisms as little as you can.

From K .H.

The feeble efforts of a life are contemptible indeed when compared to the results of an eternity (a word of which you hardly have a conception) and the sum total of all actions is of no account compared to the future. But shall you, because you have this future, in which to act and to create, refuse to go forward now? Divided nature—hesitate before acting.

The book is a project undertaken; why not complete it? Its existence will depend upon you for you alone can create it, and the materials are in no other hands. But should you refuse to go on—do not deceive yourself with the false idea that you are unable to do what you have done.

The real reason is loss of confidence and you are responsible for the influence that you permit others to exert over you. Shall you be tried in the balance and be found wanting? Will you go back to the old conditions of things in America? It is our wish to take you out of them.
From K .H.

The greatest consolation in and the foremost duty of life, child, is not to give pain, and avoid causing suffering to man or beast. It requires no acute intelligence to put two and two in the present situation and see it makes four. On the one hand we have one who has suffered greatly to serve ourselves and cause; one even suspected, ever condemned, and who is now being crucified by Public Opinion on the tree of infamy. Right at her side stands one of those for whom she has so suffered; the indirect cause of it, yet one who at the first glimpse of false appearance would not hesitate to suspect her himself. Nevertheless, this man also has suffered, he merits consideration, and ought to have his doubts solved. To satisfy him and thus help the cause in its present very complicated situation, we who are forbidden to use our powers with Europeans can act but thro' our chelas or one like H. P. B. We can get at him but thro' those two channels. Where are the chelas strong enough to help us without the aid of our own powers? One is many thousand miles away, the other, the adept, is here. An answer through the former would necessitate two months. But she (H. P. B.) refuses most positively to lend herself henceforth to such services. She is right. She demands it in the name of her Karma and therefore not to be ordered against her will. Her self sacrifices were so ill requited and it would be cruelty and abuse of power to subject her to new persecutions.
From K .H.

(From a letter to Col. Olcott from K. H.)—Should find in her own intuitions all the proof neded that we (the Mathatmas) are satisfied with her book, her first attempt at expounding occult doctrine. Be kind and brotherly to her always. She is honest, candid, noble-minded and full of zeal. Do not criticise; her faults are those of her, and your country.

Upasika (H. P. B.) is sick, so you must do as I tell you. Read them aloud to her (the chapters of "Man" already finished), or, have Mohini do so, successfully, to relieve you, and to H. S. O. "M" will follow it with D. K. (Dyual Khool),

and stop you through her when correction is needed. You have done a good work, child. I am satisfied. Be strong; do not think of home; all is well that ends well. Trust to the future and be hopeful. From the Master K. H. to H. P. B.

Leave her strictly alone. You have no right to influence her either way. Whether she goes, or remains, her subsequent fate is in her own hands. I cannot answer the same questions over and over again. I said to her, Try—and shall say no more. You may tell her this—that for one so emphatically determined in some of her moods; one who asserted so often that she was ready at a moments notice to go to Tibet in search of me, saying "Here I am—will you teach me Master?"—if only she knew she would thereby gain the knowledge sought. She acts with remarkable inconsistency. It is ——'s magnetism—the coming letter and the one received—that upsets her. I did not want to seem too hard to forbid all intercourse for the time—and these are the results.

If she has not learnt yet the fundamental principle in occultism that every idle word is recorded as well as one full of earnest meaning, she ought to be told as much, before being allowed to take one step further. I will not tell you her future; nor should you try to see. You know it is against the rules.

Anyhow you must not regret the three months lost, your and our own efforts, and M's time wasted in the case, if it all ends in a failure. You will have help; the only sufferer will be herself. I regret it deeply. I would if I could develop this richly gifted nature, quiet and soothe in the bosom of the eternal Truth the sensitive soul ever suffering from self inflicted wounds. I can do nothing, if she does not help me by helping herself. Try to make her realize that in occultism we can neither go back nor stop. That an abyss opens behind every step taken forward. Be kind and gentle with her, whatever happens. She suffers, and patience was never a word for her. She would be made a regular Chela before she showed herself fit even for a probationary candidate. "I am not a chela," she keeps on saying—ignorant of having pledged herself as one unconsciously and when out of the body. Oh, if I could have the assurance only that the book will be finished! Indeed? Thus while fretting over the short period before her in the future, she loses hour after hour, day after day, instead of working at it in the present and thus finish it.

Mahatma M. to H. P. B.

It is impossible for K. H. to trouble every moment for the most unimportant matters. This must stop. Why should she not have confidence in what you say, but must needs have autographs from Masters. She was told to publish it simultaneously here and across water, but has still less confidence in herself. Had she been docile to advice given her; had she avoided to fall daily under magnetic influence that, after first experiment, dragged her down from the lofty plane of seership to the low level of mediumship, she would have developed by this time sufficiently to trust in herself with her visions. All you women are "Zin Zin" fools to yourselves and to please a kind and affectionate friend, ready to sacrifice your own salvation.

The house-Upasika will find that reverential friendship does not exclude pig-headedness, envy and jealousy. The Patal-Upasika will soon ascertain the dangers during development of mixing a western magnetism. Warn her once more, and if she does not heed—no more. If advice is asked—then it ought to be followed. You may tell her that if she stops for some time with you then I can help her on behalf of K. He surely has no time just now. Did not she, herself, feel that after she had sat near —— for half and hour or so her visions began changing character? Ought this not be a warning for her? Of course she is serving a purpose and knew it in—but was made to forget by the other two magnetisms.

Take her with you to Schmiechen and tell her *to see.* Yes, she is good and pure and chela-like; only terribly flabby in kindness of heart. Say to Schmiechen that he will be helped. I myself will guide his hands with brush for K.'s portrait.

From K. H.

Courage and fidelity, truthfulness and sincerity, always win our regard. Keep on child, as you have been doing. Fight for the persecuted and the wrong; those who thro' self sacrifice have made themselves *helpless* whether in Europe or China. I will correspond with you thro' her, but not unless you keep to yourself faithfully the secret. You may show the letters but never reveal the way they come to you. You will have to pledge yourself solemnly to that effect before I begin. Blessings on you, Child, and keep off shells.

THE PORTRAITS OF THE MAHATMAS.

As had been promised by the Mahatmas, Mr. Schmiechen, a young German artist then residing in London, was to paint their portraits. And, at the appointed time, a number of Theosophists gathered at his studio. Chief among Mr. Schmiechen's guests at that first sitting was H. P. B. who occupied a seat facing a platform on which was his easel. Near him on the platform sat several persons, all of them women, with one exception. About the room were grouped a number of well-known people, all equally interested in the attempt to be made by Mr. Schmiechen. The most clearly defined memory of that gathering, always in the mind of the writer, is the picture of Madame Blavatsky placidly smoking cigarettes in her easy chair and two women on the platform who were smoking also. She had "ordered" one of these women to make a cigarette and smoke it, and the order was obeyed though with great hesitation, for it was a first attempt and even the mild Egyptian tobacco used was expected to produce nausea. H. P. B. promised that no such result would follow, and encouraged by Mrs. Sinnett, who was also smoking, the cigarette was lighted. The result was a curious quieting of nerves, and, soon all interest was lost in the group of people about the room, and only the easel and the hand of the artist absorbed her attention.

Strange to relate that though the amateur smoker considered herself an onlooker it was her voice which uttered the word "beginner," and the artist quickly began outlining a head. Soon the eyes of everyone present were upon him as he worked with extreme rapidity. While quiet reigned in the studio and all were eagerly interested in Mr. Schmiechen's work, the amateur smoker on the platform saw the figure of a man outline itself beside the easel and, while the artist with head bent over his work continued his outlining, it stood by him without a sign or motion. She leaned over to her friend and whispered: "It is the Master K. H.; he is being sketched. He is standing near Mr. Schmiechen."

"Describe his looks and dress," called out H. P. B. And while those in the room were wondering over Madame Blavatsky's exclamation, the woman addressed said: "He is about Mohini's height; slight of build; wonderful face full of light and animation; flowing curly black hair, over which

is worn a soft cap. He is a symphony in greys and blues. His dress is that of a Hindu—though it is far finer and richer than any I have ever seen before—and there is fur trimming about his costume. It is his picture that is being made, and he himself is guiding the work."

Mohini, whom all present regarded with love and respect as the gifted disciple of the revered Masters, had been walking slowly to and fro with his hands behind him, and seemed absorbed in thought. Few noticed his movements, for he was at the back part of the large apartment and his footsteps were noiseless. But the amateur smoker had followed his movements with earnest glances, for she was noting a similarity of form between the psychic figure of the Master and himself, and, as well, a striking resemblance in their manner.

"How like the Master Mohini is," she confided to her friend beside her; and, looking toward him she saw him watching her with an expression of much concern on his face. Smiling back an assurance to him that she would make no further revelations, she glanced toward the artist and caught the eyes of the Master, who stood beside him. The look was one she never forgot, for it conveyed to her mind the conviction that her discovery was a genuine fact, and henceforth she felt justified in believing the Mahatma K. H. and Mohini the chela, were more closely related than she had before realized. In fact, that Mohini was nearer the Master than all others in the room, not even excepting H. P. B. And, no sooner was this conviction born in her mind than she encountered a swift glance of recognition from the shadow form beside the easel, the first and only one he gave to anyone during the long sitting. H. P. B.'s heavy voice arose to admonish the artist, one of her remarks remaining distinctly in memory. It was this: "Be careful, Schmiechen: do not make the face too round; lengthen the outline, and take note of the long distance between the nose and the ears." She sat where *she could not see the easel, nor know what was on it.*

All who are familiar with the copies of the two portraits of the Masters painted by this artist, will recall the look of youth that is upon the face of K. H. It is a look not of youthfulness, but of youth itself; not of youthful inexperience and lack of years, but of life—full and abounding life that is ever young, and of self-control so great as to control not only ex-

pression, but nerves and muscles as well. Transparent seemingly as was his body, yet powerful beyond the conception of those who have not seen on the astral plane, was the mental and spiritual strength of man. A being in whom was fulfilled every ideal men have conceived of—manhood glorified. A finished product in fact, upon whom the privilege of resting one's sight was an inexpressible delight. No real likeness of such a Being could ever be taken: could ever be more than a shadowy outline of the Real Man.

How many of the number of those in the studio on that first occasion recognized the Master's presence was not known. There were psychics in the room, several of them, and the artist, Mr. Schmiechen, was a psychic, or he could not have worked out so successfully the picture that was outlined by him on that eventful day.

The painting of the portrait of the Master "M" followed the completion of the picture; both were approved by H. P. B., and the two paintings became celebrated among Theosophists the world over. They are a source of inspiration to those who have had opportunity to study the wonderful power and expression depicted in them by Mr. Schmiechen.

THE TESTS

By Oliver Opp-Dyke

If you have never felt the sting of scorn,
Or known the sullen gray of hollow morn,
  Which mocked you as from happy dreams you rose
With cloak that bore the marks of blood and thorn;
  Or if you've never sensed the telling throes
  Of heart a-hungered for the love of those
It loves; if grief and poverty and pain
  Has not each taught the lesson that it owes;
If never yet you've suffered the disdain
Of men's misunderstandings,—then in vain
  Your spirit has endured its trivial trial,
Your soul has reached for heights it would attain;
  And all our pity may not reconcile,
  For God has overlooked you all the while.

LIKE AS A DREAM.

BY J. HOWLAND.

ONE day, a woman, even as you or I, went to a wise man for counsel. To any other than a wise man she looked like other women whom you meet and pass without another thought. But the wise man understood that all was not well with the woman and he asked: "What is your trouble?"

The woman opened her purple cloak. Its soft white lining was soiled with crimson stains, and she cried: "Wise man, I have been beset by powers of evil from within and without, the blood of my heart is always dripping from the wounds that are well nigh killing me; may I, even I, before I go hence, dip my finger in the blood and write a warning that may save some other poor soul?"

The wise man was very still for a space; then, out of the silence, he said: "You may try."

And the woman's hand was red, while she wrote, fast and ever faster, lest the day's end come and find her work unfinished.

. . . . . .

Once upon a time a woman lived in a beautiful garden. There were high stone walls all around it, and inside the flowers bloomed and the birds sang and the sunshine played on the woman's white dress as she tended the flowers or sat by the fountain and read the beautiful thoughts that were crystallized in the books she joyed to possess.

She thought that all the life there was in the world flowed by her garden, for the birds nested there and the apple trees showed a glory of rose and white when spring fared forth over the land, and many a time she gave bread to the hungry beggars who halted by her gate.

But one day as she stood by the gate she heard a voice calling to her to come forth into the world; that to live in a walled garden was only half living. At first the woman was afraid, but she listened to the voice that kept calling, calling like a whip-poor-will when evening shadows are beginning to lengthen, and at last the woman thought to herself: "I will

not go out by the gate for all to see, but I will take a few stones out of the wall, where no one will notice, and steal out; and when I come back I can set them in place again and no one will know."

She began to take the stones out of the wall very carefully, and all seemed to have words carved on them. On one was inscribed Pride; on another, Truth; still another, was marked Self Respect. The woman looked at that one a long time, then laid it on top of the others.

At last the woman came out on the wide, dusty road. And it seemed to her than an angel barred her way, and a Voice cried: "If you leave your walled garden and go into the world you will know suffering."

And the woman bowed her head, and said: "Good angel, let me pass. I will suffer, but I will also know."

Again the Voice cried: "If you do aught to sully the wholeness of your own soul or that of another, in blood and tears shall you pay; it is the Law."

And the woman said: "Though I break the law, I will taste this thing that men call life, and then I will pay."

And the angel stood aside, and the woman went forth into the world.

One day, after a year, or a hundred years, for time had ceased to matter, the woman came again to the broken wall in the garden. On her face was written the world old tragedy of the woman who, for love greater than that of self, goes down alone into the Valley of the Shadow. Under her cloak a baby's down head nestled close. A soul had again come to learn of earth life.

Day after day the mother sat in her beautiful garden. The sun shone, the birds sang, the baby looked long and wonderingly at its poor mother, with eyes that seemed to hold the wisdom and the love of the ages—ever old and ever new.

At last, one day something seemed to melt in the woman's aching heart; and she cried out: "The world must be full of poor wretches, such as I am. I will pull down the wall of my garden, and will let them in, and comfort them."

Afar off in the blue of the sky appeared a tiny cloud no bigger than a man's hand. And it grew until it covered all the sky. The lightning flashed and seemed to rend heaven and earth, and the thunder crashed, and the winds blew, and the rain poured, and the walls of the garden were levelled

and removed. Then, as the Christ-child, the little child held out its arms to all the world.

Outcasts came to the fountain in the garden. And the woman gave them to drink from its cooling stream. "Brother," she said, "take heart and overcome." "Sister," she whispered, "I know! be comforted and healed."

One evening, as the little child slept in her arms, the woman looked into the fountain, and its waters were ruffled, like as of old was stirred the Pool of Siloam, and again the Voice came to her: "Woman, take comfort! that which has come to you is better than what men call love, for out of the blood and the tears of agony you may distil a drop of pure wisdom, to carry with you when, at last, on wings of light you go to God." And the woman said: "I am content."

And in its sleep the child smiled in peace.

REBIRTH.

BY J. HOWLAND.

Where Cashmere's myriad roses, lift
Their faces to the sky,
To make one drop of attar sweet,
Ten thousand blooms must die.

On tireless wings, the questing bee
Through the long summer hours,
One golden drop of honey dew
Gleans from a hundred flowers.

And I through countless lives must strive,
Death unafraid must greet,
'Ere I gain a drop of wisdom pure
To lay at Jesus' feet.

THOUGHTS ON BROTHERHOOD.

By Charlotte F. Sheville.

A GOODLY share of us humans recognize Brotherhood, in a conventional way, but there are not many of us who are fraternal save in lip service. Regarding the claims of others upon us, we are far from being alert to do; nor are we always correct in our mode of doing. In our zeal and—most often in our very honesty of purpose to do right—through our ignorance we become meddlers, hinderers, and non-acceptable helpers. To find the golden mean between the over-anxious useful and the over-estimated useless, in our fraternal dealings with our fellows, is indeed a rare find.

In whatever we do, there is a warmth in us about our work, or there is a chilliness, or there is lukewarmness, which is often synonymous with indifference. These phases of our doing depend upon our convenience, upon our weighing pros and cons, upon our temperament and personal traits, and upon our individual interests when we essay to become helpers to our kind. Hence, the principle of altruism shines kaleideoscopic in our ways of doing; and, frequently our efforts bear the stamp, "energies wasted."

To be alert and lively, and at the same time to be beneficient in the practice of steady good in our efforts in brotherhood, is something which does not come from impulse alone; it is that which is acquired after a hard struggle, after a patient overcoming, after a constant dealing with ingratitude, or of a non-recognition of our work; which results are current manifestations of us all. So it often comes to be that our so-called philanthropy is but a cloak for our irritation, our wounded vanity, our weariness in well-doing. Our doing becomes perfunctory.

Motive is a great and potent factor in what we do for our fellows; but motive alone is insufficient since its fruitage may be weal or woe. Intelligence and wisdom are most necessary as its balance wheels. In order to decide "Am I my brother's keeper" there must be an attainment of understanding which comes from a keen knowledge and sense of governing principles that embody justice and sympathy, good will and discretion; there must be steadiness of purpose and alertness to do, which constitute the Theosophic true service.

THE VALUE OF A STUDY OF FOLKLORE.

By C. H. A. BJERREGAARD.

IN a preceding article I urged the study of philosophy, not because the known philosophies are finalities, and therefore infallible helps, but because they are guides to sources, to fundamentals, whence thoughtful people in the past have drawn the refreshing waters that have quenched their intellectual and moral thirst.

I have a similar purpose in this article. I wish to lead to sources, to primitive and unbiased minds which, in their original simplicity, dealt with life's great problems in a freer way than we do. By a study of the mental, moral and spiritual processes of those minds, we may recover some of that wisdom which now is lost. If I shall succeed in telling you about ancient manners and customs, how they arose and what they signify, and, if I can repeat ancient legends clearly and make them shine in their original light and power, I shall be warranted in urging you to study folklore.

My subject is peculiar and requires a special attention not necessary in other articles. I will therefore introduce this subject by a prelude.

In a longer poem entitled "Under the Willows," James Russell Lowell sings the praises of the month of June. He enjoyed in that month to lie under a certain willow-tree, and he tells us:

> Till it possessed me wholly, and thought ceased,
> "This willow was as old to me as life;
> And under it full often have I stretched,
> Feeling the warm earth like a thing alive,
> And gathering virtue in at every pore,
> My soul went forth, and, mingling with the tree,
> Or was transfused in something to which thought
> Is coarse and dull of sense. Myself was lost,
> Gone from me like an ache, and what remained,
> Became a part of the universal joy.

My soul went forth, and, mingling with the tree,
Danced in the leaves; or, floating in the cloud,
Saw its white double in the stream below;
Or else, sublimed to purer ecstacy,
Dilated in the broad blue over all.
I was the wind that dappled the lush grass,
The tide that crept with coolness to its roots,
The thin-winged swallow skating on the air;
The life that gladdened everything was mind."

That is the correct attitude if one will understand Nature. We must become part of our surroundings and let thought go. The same attitude must be assumed if we wish to understand folklore or any of the old traditions. They are simple, like nature, and must be met by simplicity and not by criticism, else it will happen as it did to Lowell:

"— — suddenly the sound of human voice,
Or footfall, like the drop a chemist pours,
Did in opacous cloud precipitate,
The consciousness that seemed but (then) dissolved
Into an essence rarer than its own,
And I (was) narrowed to myself once more."

No better terms could be employed; the poet was once more narrowed to himself and the universal consciousness was gone.

Against such narrowing, such individualism, I cry, beware! I would not have you study folklore that way. When a tale has lifted you out of yourself and into "universal joy," do not let the critical "sound of human voice" kill your joy. If you do, you find only a skeleton in your hand, but no live body, and you have missed the lesson the folklore would teach.

The term folklore is rather vague and the so-called science of folklore is of yesterday. The word itself was first used by Mr. Thoms in the Athenæum of 1846, but folklore movements are no older than about twenty years.

I shall not waste time upon defining the word. In general it signifies such traditions, legends and uses that characterize the intellectual, moral, religious and social conditions of peoples of the past ages, as well as of savages of to-day. I shall not write merely because I want to entertain you; nay, I shall

tell old stories in order to get at the soul or mind of them, and I shall endeavor to elucidate their symbolism for the sake of instruction. I shall treat all folklore tales as kindergarten material of more or less value.

We are in the habit of calling nursery tales and legends myths, and quite correctly, though most people do not know why or how they came to speak correctly. The word myth is the anglicized form of the Greek *mythos,* a word synonymous with the German Gemuth, which signifies, etymologically, mind and thoughts as yet undisclosed.

When we, therefore, treat the ancient legends as myths we may see in them the ancient mind and the subconscious thoughts of that mind. And the ancient tales become valuable for that reason. They reveal the character of the primitive people and the drift of their minds. Such revelations are of intense value because the minds that laid them bare were unbiased and stood in a simplicity which we have not, but which we very much need. We need to return to the methods of the ancients, no matter how wrong perhaps their facts were. The ancients always lived at the source whence springs the pure waters of life; we on the contrary carry on our trades where the rivers flow into the ocean, and are muddy. As a result, our life is muddy, too, and our vision obscured. The strength of the eternal truths is dissipated, and but few find their way home to the spiritual.

In no age, like the present, has so much been done for all that which is human. In our day we are not so much asking about the cosmic and theological as we do about the human. It is searched for everywhere and studied most attentively by the individual and by societies exclusively devoted to it. Anthropology, ethnology, sociology and psychology are practically new sciences, but they dominate all scholarship. They give the keys to the modern university and college courses and they fill the libraries with their learning. I invite your attention to a small fraction of these new sciences to Folklore.

Folklore is a new science and only a small part of the four I have mentioned, but it has a special claim upon attention because it reveals the psychology of the races and nothing can be more important for us than to learn what Mind is and how it works.

Natural science proceeds objectively and gives mind but scant recognition. Folklore goes the other way. It is sub-

jective and starts unconsciously with Protagoras' formula: "Man is the measure of all things." It is ignorant and careless of the facts of science. But this is its marvel. It is obedient to the subconscious of all that mystery which unconsciously rushes into the conscious mind. I am inclined to call folklore, psychology illustrated by images, stories, etc. And if I were to characterize it by a philosophical name from the systems I would sometimes call it idealism, sometimes occultism, sometimes theosophy, according to the special feature I examined for the time being, be they ballads or folksongs, dreams, fairy tales, legends, traditions, or symbols or any other forms.

The most valuable feature of all folklore is, that it is introspective. We, of modern times, are too rationalistic; we have run away too soon from introspection in our anxiety for the worldly benefits which science can give us. The ancients can once more teach us the introspective method; they can do it by means of folklore.

If we would learn from folklore, we must meet these ancient relics of psychology and ethics by a broad feeling and with sympathy, desirous of making the acquaintance of the bards of old and the story telling habit. We must put away all conceit and pretence to scientific knowledge. These remains were produced by child-like minds and unsophisticated souls. And they must be met on their own ground. As little as you would ask an African negro to discuss the latest fashion in dress, so little should you ask a prosy mind to explain a fairy tale. It is the method, particularly the method of introspection, that I urge upon the moderns; for that reason I recommend the study of folklore. I do not so much urge the acceptance of results. I full well know in the modern sense how ignorant the originators were. But this is their glory—they obeyed. The first step to freedom is obedience, and it must be learned by all. Why not take a lesson from folklore, charming as it is? Obedience to recognized powers, to a determined will not their own, is a key to past wisdom. When we shall have learned that, we shall have learned the first lesson in wisdom and may proceed to another and higher class in the school of life. But there is no promotion in the school of life before obedience has been learned, because no introspection is possible until all externals have learned to submit. (Of this you may learn further from "Light On the Path," and from "The Voice of the Silence.")

The primitive mind is full of respect for inherited notions. That is good, and, also bad. If it is custom with a race not to sleep with the feet towards the fire, nobody will dare to do it. If it is custom not to eat seal and walrus on the same day nobody will dare to do so. We laugh at that and call it superstition. Yes, very well! But we fail to understand why certain races do it; we forget the psychology of it. The act itself is not important, but by learning obedience to the race-rule, members of the race or tribe are brought to reflection, and by their own reflections they will attain freedom or some form of self-realization and abandon the custom.

In our own boasted civilization we are doing the same thing. We teach the children obedience and respect on numerous subjects of daily life, because according to our own experience we know that sooner or later they will begin to reason about our rules and either accept them as valuable or reject them. Everyone is familiar with the psychology of which I speak. You should not laugh at superstitions, but rather study them and learn the psychology and ethics. These illustrations are arguments for a study of folklore. It is with folklore as with Siegfried and the bird: Siegfried understood the bird only because he had a drop of the dragon's blood upon his tongue. Unless the lore reads itself into us we have no taste for it.

Our age uses figurative speech rather freely; I think too freely; few know the meaning of their own speech. Even poets, who must be supposed to know the character of the figures they use, often speak without sense and in ignorance of the signification of the pictures which they draw. Those who do not know more than the form of such figurative speech as "a face shining like the sun;" the "thirsty ground;" the "angry" ocean; "virtue led him to heaven;" "jovial" wine and "giddy" women; these, I say, do not know the power of speech to lift them above themselves nor have they the key to occult lore which such figures of speech should give them. Back of such figures of speech are the ages, and the minds that phrased them, and the problems which caused men to make such a language.

A study of folklore will help to solve this "why" and "how." I will take one of the figures used: the "thirsty" ground. Primitive man observed that the rain which fell upon the earth was quickly absorbed and the thought of com-

paring this drawing off of the liquid to his own drinking is so natural that we should be surprised if he had not made the comparison. The inevitable result of the comparison was the thought that the earth was a living being, like himself, endowed with sensibility and volition, and the net result of this reasoning was a mythological conception, that the earth was a being, a being of another order than man, but, nevertheless, of human disposition.

You may reject such personifications, as they may be called and think them childish or unworthy of your consideration. Very well, reject them if you will; but I must ask you a question. Are you sure that you are dealing only with personifications? Can you prove that the earth, the ocean, the sun, the light, darkness, are not in some way beings possessing sensibility and volition? On the contrary, you know that these powers have passions like ourselves, that they obey inherent laws, that they do not trespass upon each others territory, all of which proves an intelligence, not to be denied. These so-called personifications can teach us much; they are of our kind. That teaching is found in folklore, mythology, tales, figures of speech.

Take figures, parables, tales, symbols; examine them to see how far they express your actions, emotions, thoughts or volition, and what else is as yet undiscovered. And then take the ideas discovered to yourself or discard that which you find hurtful or a hindrance to your progress. Deal with folklore wisdom as you would with friend or enemy and you can only gain. As for the fundamentals of the wisdom of life, the greatest teachers of all ages have pointed to immediacy, to virility of manhood, to virginity of heart, as the true sources whence to drink the wisdom of life. Why not do it? Learn from your childlike ancestors! Perhaps these ancestors were yourself. I think they were. Being your own selves, would you refuse to learn and to recover what you once knew, but which for various reasons you at present, have forgotten or covered up by new knowledge? Consider this subject of being your own ancestor, and you shall understand why I urge a study of folklore as the most natural study for you.

Folklore is a sort of kindergarten teaching for grown people. A "pictorial utterance of an idea." The majority of people either can not or will not trouble themselves to find reasons for things, to make plain the obscure, to formulate

conceptions. They take what other people give them. They go to the playhouse to get ideas about life and to develop their imaginative and moral powers and judgment. They read novels for the same reasons. There are people who get no other philosophy of life. Their own life is so miserable, monotonous, unimaginative, of no dramatic significance, that they need the illustrations which the stage and the novel furnishes. In other words they go to a kindergarden. Folklore can do as much as the novel and in a limited degree what the stage does.

Let us not deprive these starving souls of the crumbs they get; but let us give them the eternal truths as they are found in folklore, instead of the passing wit and humor of the day and the small truths served in the vaudeville, and instead of all the false show on the stage. Folklore can do more than the novel and the vaudeville. It is really philosophy told in pictures and quite as realistic as any vaudeville, and it is more profound because all folklore is the joint product of ages, while a vaudeville or a novel come from one mind only.

The popular and the primitive mind are both illogical, confused, unable to make differentiations; fashion and ethics blend; science and belief run into each other; myth and history are of equal value; beasts are men and men are beasts. Nowhere does reason keep these apart. Nevertheless, if poplar and primitive minds do mix things, as we mix salads with the diverse other things, it is nevertheless refreshing to speak with a person who has had his or her education in the Open. We may learn wisdom from such a person, a wisdom utterly unknown to scholastics. The same may be said of the ancient myths.

Folklores may be confused in many of their tales, but their method is always right. To be sure, in all running waters they catch the eel on its migration to the sea; the spring-running salmon is also caught because of its migrations. They both run into traps they could avoid, if they had the sense of circumspection as have some human beings. But because the eel and the salmon are caught on their migration it does not prove that their migrating habits are wrong. They are caught by the tricks of men. Their method of life is otherwise correct. Their life method compels them to travel up or down streams, and they obey; hence their method is right and they act correctly in spite of the confusion that comes upon them on their travels. And so with folklore. There is much confusion

in it and the primitive mind is caught in many snares that could have been avoided if it had knowledge. Nevertheless, its method of obeying the great Unconscious is always right, because it thereby is true to itself, and such obedience is always righteousness.

Let us learn the method of obedience from folklore; by so doing we shall find the gold-bearing rocks of our own constitution and learn something about the Unconscious in which we root. Who do not know the Cinderella and Snow-white types of tales? And the almost endless variety of the story about Jack, the Giant Killer, some of the very oldest characters in Wonderland. The Eros and Psyche story is immortal; so is the tale about "The land east of the sun and west of the moon." Children never forget the White Bear, nor the "Soaring Lark," nor the "Battle of the Birds." And who has not heard the story of "Jack and the Beanstalk," and about "Alladdin and his wonderful lamp," "Arthur and the Knights of the Round Table," "Brunhilda," "Cerberus," "Medusa," "Circe," "The Wild Huntsman," and numerous other tales? Who has not delighted or shivered by tales of giants, monsters, brownies, dwarfs, fairies, peries, elves, kobolds, the Nis, ogres, pixies, trolls, and the rest of the demonic armies? What are these but nature myths or personifications of forces, that help the good and hinder the bad people?

All these stories will live forever because they teach the common mind mysteries which it can only grasp by feeling; and, they instruct those minds which can not come to wisdom of life by reasoning, but by images only. In them there is that same mind which mused upon them thousands of years before, and which, now, today, is entranced by them. These folk-minds reveal that wild and original nature which so few, if any of us, have overcome and transmuted into forces of another world. They have perceptions of truths, but not conceptions. They, too, can lift us up on the Mount of Vision. They do not rouse us to act, it must be admitted. They strengthen us to endure and they quicken us to enjoy, but they furnish no weapons for fight. They rouse an enthusiasm of another world. They lift us, like soaring larks, high in the air of song and make us forget all pettiness and triviality. And that is a great power. It is the power of angels and good spirits. While we listen to them, we do not develop any evils. By rest our best nature recovers lost ground—which is growth in spirituality.

The eternal legends are neglected to our harm. We lose their spiritual magic. They haunt the unfrequented roads of the heart. They lay spells upon favorites only, but they never betray friends. After the spell we remember having been beyond even the singer's hills and, though we can not reproduce them, we lose neither the vision nor the song. Some of them are like the gift bestowed upon a certain prince at his birth. They give us the power to see how the grass grows and to hear how the sun plays upon the harp-strings of time. All that is lost by neglect.

I recommend you to not merely read these tales and become acquainted with them as a mere matter of memory; nay, but to study them and dwell upon them imaginatively and volitionally. Be concerned with them forever. Nobody needs fear to exhaust them and grow weary of them. Most of these tales grow upon you in the proportion in which you love them. They have a self-renewing power that affects not only themselves but you too.

Have you ever thought how it be possible for some nuns and monks in the oratories to repeat daily, hourly, all their life, the same liturgical prayers without wearying and becoming imbeciles? The mystery lies in this: their minds and hearts enlarge in volume and grow in profoundness. Their praying becomes meditation without words, and adoration without sounds. They are translated by the power of their liturgy. And so with these eternal tales that the human race has made. They are throbbing with the same blood as yours, and, their aura carries the aroma of the ages which cradled them. They come to us, like Eve to Adam, bone of our bone, flesh of our flesh, because they are taken out of us. Meet folklore that way, and you shall have joy and multiply your thoughts and images.

Scientifically, it is incorrect to speak of a sunset. But we do it. Men of science do it. Radicals do it. And I do not think that mankind ever will cease doing it so long as the earth turns around the sun. Our justification for speaking of a sunset, when the sun does not set, is that in the case of a sunset we are not concerned with scientific facts, but with beauty. And so it is with most folklore. No matter if the tales are untrue to history and science and religious creeds. We are not concerned about that. Our relationship is one of poetic charm, pathos, sorrow, yearning of life, epic action, lyric feeling. We

may laugh at the machinery so often employed in folklore, of divine intervention, of dreams, supernatural visits, celestial voices and signs, but no matter. We are not worried. The transcendental element gives color, and, mistiness enhances the landscape. If folklore did not throw a spell over us we would never find any wisdom in it, nor learn about love and faith, for the prosaic everyday has no sorcery to attract us. The world of poetry has eternal value.

In Denmark a story is told about the Nis, the Danish brownie. He had troubled a man so long that the man packed his household goods and moved away to another house. All but the last load had gone, and when they were well on the way with that, the Nis popped his head out of a tub and said to the man: "Hello! We are moving, today, I see." And so it is with folklore, it moves with man wherever he goes. It is part and parcel of his household goods. He can not leave it behind any more than he can leave himself behind. Without knowing it and without appreciating it, a method of teaching is provided for him.

Folklore is made even in these days of ours. This is what I heard lately. Said an orthodox brother to his sister: "Why is it that when a man washes his hands in a washbowl he makes it much dirtier than a woman does when she washes her hands?" The answer given was: "She makes less dirt because woman was made out of flesh—of Adam; man makes more dirt because he is made out of clay."

Call it wit, if you like, but the brother told the story in all seriousness and wanted it believed because it furnished evidence for the truth of the Bible story. Poor men, we—when shall we have washed away all the clay?

From your childhood, you remember tales about the Swan-maiden and tales of the class where the hero or heroine is "changed," and usually into an animal. Such tales are famous the world over. From Ovid you may remember how the jealous Juno transformed a nymph to the mere Echo we hear among the mountains. How a nymph to escape the forest god was changed into a reed; and how the god made himself a flute out of it. How another nymph, to escape Apollo, was transformed into a laurel tree. How the beautiful youth Hyacinth, who was accidentlly killed, was changed into the flower that bears his name. These and other tales, such as "Little Red Riding Hood" and the wolf who ate up the poor

grandmother, you have all heard. But do you know the philosophy which is hidden in them. There is much to be learned from these "changes" of form. Let us look into the subject of transformation and you shall see.

The idea of transformation, or change of form, appearance, nature and general conditions of life, is very common in mythology, folklore and religion, and even in ordinary life. So is transanimation, or transmigration, or translation from one condition to another. Even transfiguration is not a Christian idea. Nature knows quite commonly of transfusion, or the multiplication with some lower animal. Translation from lower to higher is the key to all spiritual progress, and that the elements are transmutable is now a scientific belief, though the actual transmutation has not been accomplished in some cases. Transmutation or transsubstantiation is a most essential belief in the Roman Catholic ritual. Every idealist can see through mattter, however dense it may be. To him it is translucent, and transparency is a fundamental quality of matter. The Christian religion, where properly understood, teaches that its object is to transplant the soul from earthly soil to the divine climate, and that faith will do the transportation. In fact when we come to examine into the popular belief we find that everything has a transient character and that nothing is stable. The popular mind is wiser than the halfsleeping wrangler at the midnight lamp. It is in touch with the movement of life; it knows the short duration of all things; it is aware of the passing of time and the transitoriness of hopes as well as of things. It sees the unstable moment and the fleeting shadows of a reality it never can catch. It sees how the worldly wise are reduced to fools, and it hears the universal echo of the laughter which vibrates through the aeons at man's ignorance and vanity.

There is a proverb which says that fools are the best critics and that our enemies speak the truth. Let us be wise and learn. Let us learn what the popular mind assures us is true wisdom of life; that we may be transformed; that we can transform ourselves; that the unstableness of forms and things is a blessing; that this tendency in all things is the law of all things; that things are only things in the moment we observe them; that in the next moment they are something else; that they are so transitory that the river we think we bathe in is not the same the moment we enter it as the moment we leave

it; that, in fact, it is impossible to tell what river we bathed in. Our senses point to some water before us and our imperfect education declares that we bathed in it, but, of course, we know we did not. With this argument ends all philosophy of so-called natural facts. If we continue to argue, we enter metaphysics and then we ask of the materialist: where is your reality? Metaphysics is the highest sphere of folklore. There it is where it belongs and ends.

All these transformations are not imaginings nor idle thoughts, they have their root in that which science calls metamorphism. Metamorphism is a new scientific term for the changes in form or structure which we observe in nature. Specially it signifies the change or rearrangement of the various constituents of rocks, by means of which they assume new forms and combinations. These changes are especially common in sedimentary deposits or such rocks which lie nearest to organic structures and living, moving factors. In the universal world a good example may be found in the ordinary earthly limestone which, under influences, transforms itself into crystalline marble. Metamorphism in geology can not be proved to represent progress, but metamorphism in the organic world is such an alteration of the animal, that when it leaves the egg it is no more an embyro, but an individual and separate form capable of changing or modifying its conditions voluntarily. In other words, by metamorphism it has progressed to a higher condition and power.

The cause of transformations and metamorphisms can not be given by any experimental science, and, physics is silent. The question of causes is to be sought in metaphysics. Metaphysics ascribes transformations and metamorphisms to the inherent restlessness in all created things. All things seek change. The cause of restlessness is a desire for growth, bettering of condition and transmutations to the higher. The circuit of things is one of transformations and each one provides an experience which is added to the foregone. The sum total tends to perfection.

Folklore says nothing on the metaphysical side of the question of transformations. It only tells us about the metamorphoses. Folklore is only picture drawing. Instead of acting a play of life on a stage, it tells us what takes place. It does not reason about cause and effect; neither does the drama we see pass over the stage. We, the spectators, draw the les-

sons. In thus presenting us with scenes, but no explanations, folklore resembles nature. She, too, merely stages events and leaves us to find out their meaning. Where nature deals with our cosmic relations, folklore deals with our societary relations. Both show the divine drama of life. In this I see a profound reason for studying folklore with as much diligence as we study nature. Sophia, the directing power of life, is equally active in both.

Before I proceed with my subject, let me tell you a story. It is a sort of burlesque folk-tale told in Italy, author unknown, and retold by a Danish poet, Waldemar Thisted. Under the name of Rowell he published a book called "Letters from Hell," a sort of psychological novel. From that I take the following story.

"God had predetermined from all eternity to create man. The Devil also knew from the beginning that such was God's purpose. And God accomplished his design; he created man, and it cost him no trouble at all to furnish him with every perfection, for he simply created him after his own image. On the other hand, it caused the Devil the severest exertions to try to find out how he could best ruin this lovely and precious creation of the Almighty.

" 'Now I have it,' said Lucifer to his grandmother, who was sitting in a corner of Hell, knitting. She was knitting snares, and plots, and springs; of course only for her own pleasure, for she could live well enough without doing that. 'Now I have it: I will implant an evil desire in man's mind, so that he will set his heart on what is forbidden, and will find pleasure in disobedience. I will make him a wrong-doer; I will!'

" 'Very good, little son; very good!' mumbled his old grandmother; 'but it will not do. Desire can be kept in check, and the Lord God is strong enough to do that.'

" 'The deuce!' said the Devil. 'Well, I must think a little more over it.' And he retired into the deepest abyss in Hell; he called it his study. There he sat for a thousand years; his chin resting on his hand, and his glowing eyes incessantly staring out straight before him. He did not notice how time was passing.

" 'Now I have it!' he exclaimed, when at the end of a thousand years he came out from his den. 'I will fill man's soul with self-love and self-will. I will blind him, so that he

shall only be able to look at what concerns himself. I will make a villain of him, great or small according to circumstances.'

"'Very good, my boy; very good, indeed,' answered his grandmother. But at that moment she dropped a stitch. 'Oh, hold me a brand. So, now I have got it. Very good, my boy; but it will not do. Self-love and self-will can be rooted out, and the Lord God is able to do that.'

"'Confound it,' said Lucifer, 'then I must try again. Now, patience, what is to be, is to be.'

"And off he went again to himself in his den. After the lapse of another thousand years he again emerged, and found his grandmother exactly on the same spot as before, knitting away, and buried in deep thought. She was so old that a thousand years made no difference in her; though perhaps she was just a little trifle more bent, and the claws on her fingers had grown a tiny bit longer.

"'Now, I have it,' said the Devil, with a conceited air of triumph. 'I will take up my abode in man's heart, and will turn everything upside down within him. His nature, and his inclinations, shall be entirely perverted. He shall take falsehood for truth, vice for virtue, ignominy for honor. In a word, I will make him a fool.'

"'It won't do, my lad; it won't do,' answered his grandmother, as she finished a row, and bit off the thread with the only tooth she had remaining. 'There is more than that needed, far more than that. What has once been overturned, can be placed up again; the crooked can be made straight; and the Lord God is able to do it.'

"'I shall soon get tired of it,' growled the Devil. 'This intense studying tells upon one. But it would be foolish to give up half-way.'

"And so he went off once more to his den. Again a thousand years passed, without the almanac, and without anybody knowing what had become of them. Nothing is better than when time passes with as little fuss as possible. When the Devil returned he really did look fagged. His grandmother was seated in her old place; but this time, contrary to custom, her hands were in her lap. Evidently she had been longing after her son. Wit or fool, she had only him.

"'Now, at last, I have it!' exclaimed Lucifer. 'I will make vanity man's second nature. Ape-like, he shall become

enamoured of himself, and do all sorts of apish tricks. I will, to speak plainly, make a fool of him. Man shall become the ridicule and laughing-stock of his brother men.'

"'Ho, ho! you have hit it there, my boy,' whined out the old woman, as joy gleamed out of her red, bleared eyes. 'The others were good, too; brilliantly conceived; but they had one failing, they were not innocent enough. However covetous, however perverted man might become, he would constantly feel that there was something amiss; he would lose confidence in himself, and events would teach him caution. Remember conscience! And one can never tell what God in his boundless love may please to do for the miserable race. But with vanity it is quite a different matter. It is a grand discovery. Your part in the world will be a great one, my son. Everything connected with it is so apparently innocent, so unlikely to cause suspicion; for what can be more innocent apparently than to while away the time; to amuse one's self; to be joyful amongst the joyous; beautiful amongst the lovely; to wear fine clothes; to aim after graceful and distinge manners; to have one's natural and acquired accomplishments duly appreciated? Mankind will give itself completely up to vanity; through vanity, lust, self-will and folly will gain the dominion; and in perfect innocence they will travel along the high road to Hell. True enough, the Lord God can do what he pleases; there is no doubt of that. But I was not born yesterday, and for my part I cannot imagine how God ever can interpose to arrest the course of the vain, as with the easiest and securest conscience they go fooling along the road to hell.'

"The old woman had worked herself up into such a pitch of excitement that she had become quite eloquent. She shook in her seat and her joints rattled, so withered was she; and her skin, which seemed of all colors, hung on her in loose folds.

"'I'm proud of you, my lad!' she resumed. 'It is only right that I should do my part in furthering such an excellent plan. When I change my skin I'll make it look so fine for you; it will be so beautiful and soft, and of so lovely color, that it will take every fool's fancy. It will be your business then to force it into the hands of mankind. It will be easy enough to do so. With his apish nature, man will dress himself up in anything, provided it is only singular and rather brilliant. There you will see, Diavolino, what beautiful things will come of it. They will call it the fashion; it will

be looked on as the most harmless, the most innocent thing in the world. Ha! ha! ha! and it will be neither more nor less after all than my old discarded hide. But it will be a powerful means of nurturing vanity and of making life result in nothingness. But I must go and take a little exercise now, that my skin may slip off all the easier. One gets quite stunted from sitting so long.'

"Lucifer was in ecstacies. 'Per Bacchol' he shrieked. 'So! at last then all is right. God may now create his man whenever he pleases!'

"Thereupon he took his old grandmother up on his back, and danced up and down Hell. It tickled her fancy to such a degree that she nearly split herself with laughing. 'Mind my skin,' she cried, 'my boy, mind my skin!' "

Now you have read a folklore opinion about fashion.

The place of the animal in folklore is also interesting. Lucretius tells us that in the beginning of the ages, mankind was a berry-eating race and therefore innocent of blood. In the next age man killed animals, ate their flesh and dressed in their skins. In the third age man domesticated animals. I shall not consider Lucretius' tale as history nor as cosmology, but as psychology, for that is what it is; thus I shall easiest come to my point, to explain one of the places the animals occupy in folklore.

In the first age of our life we all, so to say, live from the fruits of the earth; they are given to us and we as yet know not of conflict. We have as yet not evolved into any self-conflict nor come to battle with an objective world. Whatever antagonism we meet does not become a matter of knowledge or realization; it is merely passing sensation. Our next age, or stage of life, and that is of long duration in most cases, is one of incessant conflicts. Within ourselves we readily discover that we both will and will not; that we both desire and desire not. We do not attain a perfect and final conquest and peace. Outside ourselves conditions are no better, but we learn to avoid these conflicts, if we will. The inside conflicts we find we can not run away from; they must be fought to a finish. But we discover also that in the battles we win, we gain much spoil and the spoil is good for many uses; we may live on the spoil and adorn ourselves with it. In modern language this inside conflict is called the conflict of the soul with propensities. The ancients compared their propensities to animals,

which they fought in the chase. The resemblance is indeed very close, if we will only look at them. Under this aspect animals are common in folklore. If you will read Aesop's fables, or any other collection made in imitation of him, you will also see how admirably the animals represent human foolishness. That is another feature of the animals in folklore. Space prevents my giving numerous other details.

The place of the tree in folklore is also interesting. The fundamental idea which we must see clearly before we can understand why the tree can be so important in folklore is its "power of work," to use a technical phrase. Popularly expressed the mystery is this. Through its myriads of small roots and divisions of roots, the plant draws from its environment, the soil, a juice that is both moveable and health and growth giving; the juice is metamorphosed from the inorganic to the organic. We do not know how, but the fact is before us. The plant itself not only lives on that juice, but pushes it up and into fine branches where another metamorphosis is observed; it becomes a flower, and in that flower is a seed. By and by a third metamorphosis occurs. That seed again becomes a tree, which repeats the circle of acts already described. It is this activity that gives the plant its mystic relationship as brother and sister to man. Its activity resembles exactly the assimilating, generative and regenerative process of man. All ages have seen the mystery; hence tree mysticism is known in all ages and is nowadays a very large part of folklore. Tree-lore is very large. I shall have space only for one illustration, that furnished by the Ygdrasill of Norse mythology. This tree is certainly a wonder and evidently was meant for a symbol of the world.

See if you understand it. The tree is said to grow out of heaven, and to furnish bodies for mankind and all organic creation. Its life-giving arms spread through the heavens and it has three roots, each standing in one of the three worlds; one over and into the world of the giants, another over and into Niflheim, the home of mist and fog, a sort of hell. The third extends to the Asas, the gods of light, who dwell in Asgaard, a sort of heaven. Under the root that covers the world of the giants, there is a fountain whence springs wisdom and wit. Odin drank from that fountain and paid for it with one of his bodily eyes. Fine symbolism! Under the root that covers Niflheim lies the serpent Nidhug and all his brood

gnawing the root. Again fine symbolism! From hell comes all evils. Under the root over Asaheim is the holy Urdar-fountain and here the gods sit daily in judgment. Here dwell also the three fates, Urd, Verdande and Skuld. They keep the world young. Such is the tree itself and clearly a wonderful symbol of the world. Over it and on its topmost bough sits an eagle who knows all. A squirrel is running up and down the branches seeking to create strife between the eagle and Nidhug, the serpent below. Again symbolism and as it seems to me an illustration of the conflict between higher and lower, the dissonance so characteristic of this world order. Four stags feed on the new buds of the branches. What else is this but death, the mysterious balance in the world?

Though folklore very often places man below animals, because these usually are stronger, quicker and more terrible than man, folklore also at times places man higher. An illustration may be taken from Orpheus. According to legend he was son of a king, and Calliope, the muse of eloquence and heroic poetry. He was the first poet and the first inspired singer. So powerful was his harmonies that all men flocked to hear him and wild beasts lay peacefully at his feet; even stones and trees were moved by his play on the seven-stringed lyre. He went with the Argonauts and the sea submitted to his magic music; it was his tunes that plunged the dragon of Colchis into a profound sleep, and thus enabled the Argonauts to carry away the golden fleece. When Orpheus descended to Hades to bring back his wife Eurydice, the rulers of the unseen world submitted to his power and allowed Eurydice to return to earth and he would have rescued her had he not looked back. Who can hear the story and not intuitively guess that it must have a profound meaning, whatever it may be? In general, anybody can see that there is in man or in man's possession a power that can give him control of the world. Orpheus' lyre is a symbol of that power.

The idea of perennial life occupies the folklore mind very much. You know the story about Ponce de Leon's "Spring of Youth" and about the "Green Man" of the mountains and numerous other and similar types. Celebrated among these was the Phoenix type. Heredotus is the first who tells the story, but the idea was thousands of years old when he penned the story after he had heard it from the priests at Heliopolis. The name Phoenix is Greek, to be sure, but the

word also means a palmtree, and thereby hangs an occult tale. In whatever form the story comes, Phoenix always symbolizes life as self-renewing. Phoenix is an occult emblem.

As was natural, woman plays a very large part in folklore; even a larger one than man. That comes from the fact that she is a personal and individual expressing of three-fourths or more of the forces that work in nature and in human society and in the emotions of individual man. This will appear at once, when I refer to woman's beauty, blushes, dress, eyes and fickleness; to her love and hate, her tears and tongue and secrets. There is not much to be said about man's beauty and nothing about his blushing. He may dress like a fool, but a fool's dress never charmed like woman's veils or shall I say lack of dress. A man's eyes are not often full of love-madness. No man ever surpassed a woman in love or hate and as for her tears and tongue—well, being a man, I had better not say anything! For these reasons, woman comes so naturally to be one of the main topics and symbols of folklore.

Woman in folklore is as complex as her character. There is no logic in woman, says folklore. That is not a bad habit. It simply means that she has other characteristics. Woman is self-contradictory. That, too, is not a fault. It merely indicates that she follows other standards. They do not pose as learned. That neither is a detriment. Folklore and popular proverbs teach that woman can not be trusted, that they are wily, do not keep friends long, that there is no accounting for a woman's tastes. Women are said to be untruthful and so frail that her chastity is always in question; these and other characteristics are common in popular proverbs and in folk tales.

Before I explain how all these apparently terrible and bad traits are to be understood, I will in common justice also state what good things common proverbs and folklore say about women. In the first place, it is commonly acknowledged that man's happiness and wellbeing depends entirely upon woman. It is recognized that nature made woman to temper man; that he would have remained a brute without her. It is said that woman is equal to anything. Says a Hindustani proverb: "What can not a woman do? What can not the ocean contain? What can not fire burn? What can not death destroy?" What comparisons, to the ocean, to fire,

to death! The beauty loving Greeks used to say that women were the children of the gods. What nobler comparison can anyone make? These and other characteristics are common in popular proverbs and in folklore. A comparison of the two catalogues of vices and virtues just enumerated proves what I said that she is as complex.

Now, is there no unit? Is there any one thought which will explain these apparent opposites and reconcile them? There is. Woman is personified nature—no higher compliment is possible. She is actually all there is in this phenomenal existence. The human language has no other idea or term than nature, when it will speak about living substance, nor can it express nature's evolution any better than in Goethe's immortal phrase, "the eternally-feminine draws us." In that idea and term nature, the opposite characteristics you have heard, are reconciled, for nature is, as experience shows, self-contradictory, fickle and unreliable, as well as our dear mother and lover, our support, and the maker of our happiness as well as of our death. She smiles upon the child's picture in the lake, but betrays it into destruction the moment the child reaches out after the sun's image in the water. What men call chastity is utterly unknown to nature; she cares only for the multiplication table, and by adding desires to desires she proves that she is truthful—true to herself,and she knows no higher ideal. According to that, it is evident that all questions relating to women must be brought before the court where Mother Nature presides. She will pass judgment and explain why her daughters act as they do and she will excuse them all.

There is great wealth of wisdom in proverbs. When the ancient mind and its descendants of today say "God is where he was," it reveals in all its simplicity a truth that a metaphysician would have to labor for a long time to say in his manner of saying it, and he would not say it better. The sentence is a declaration of profound experience and in its directness a model of thought and literary expression. It is both religion and philosophy and comes directly from the subconscious mind. Another way of putting the same thought is the latin sentence, "The sun of all days has not gone down." If we spoke in a similar sententious way, we would not be so prosaic as we are. It is too true, as another proverb says, "Many meet the gods, but few salute them."

Many a fine psychological and cosmological observation lies hid in proverbs. Take this, "The wind is tempered for the shorn lamb." Evidently the early husbandman found that the climate adjusted itself to the time of the shearing of lambs, strangely as it may seem to city people and those ignorant of nature's doings. At any rate, symbolically, the proverb expresses a moral truth. With every cross there comes a blessing or, as another proverb says, "Every cross has its inscription," or meaning. We are never carrying more than one cross at the time. "God never wounds with both hands."

Moral lessons are common in proverb. Here is an example: "Ashes fly back in the face of him who throws them." Experience proves the truth of the literal meaning of the words, and we soon learn that by throwing evil thoughts at another, we soil our own soul more than we harm our adversary.

A Danish proverb teaches, "Make yourself an ass and you will soon have every man's sack on your back." The truth of the teaching is soon learned by anyone who lacks self-respect and the measure of right proportion.

The tale of the cranes of Ibycus leads us into the occult workings of the law of Karma. This is the story. Ibycus, a famous lyrical poet of Greece, was waylaid and murdered by robbers. There were no witnesses but a flight of cranes in the air about the scene. Ibycus called them to witness. Frail witnesses indeed! Yet it so happened that the robbers were present in the theatre shortly after and that a flight of cranes hovered over them and one of the murderers said scoffingly to another, "Lo, there are the avengers of Ibycus!" The remark was overheard. The robbers were caught and confessed the murder. Since then the proverb "The cranes of Ibycus" is equivalent to saying, "Murder will out." Think of it, as we may. Those who neither know or care for the occult workings of karma may not see anything but superstition in the connection of a flight of cranes and a murder discovered, but those who recognize what in Christian theology is called Providence, and in moral philosophy is called the law of compensation, use the story as a most admirable illustration upon the keenness of the mind of the ancients, and as a demonstration of a law that is fundamental in the cosmic and moral economy of the universe.

You are familiar with certain people who always are go-

ing to do great things, but never do it. Upon them fits admirably this ancient proverb: "The mountain was in labor but brought forth only a mouse." The sarcasm of this proverb proves the truth of another, "The tongue is not steel, but it cuts."

Church preachers take their illustrations from the Bible. InnerLife people may take theirs from folk or fairy tales. Many of those folk relics are profoundly occult and magnificent elucidations upon the way to walk the Path. The older the fairy tale is, the profounder it is. Its value is also higher when it is no one man's product. Hans Christian Andersen's and Krilof's fairy tales are not folklore. A genuine fairy tale has sprung from the soil of the people and been elaborated by many minds. Many of Andersen's tales are marvelous symbology, but they are his, they have not been produced by the Danish people, nor even suggested by his countrymen. Hence they are not folklore. Most of Grimm's collection contains such fairy tales which have traveled all over the world from theEast, and finally in the Middle Ages got the form under which we now know them. They are treasures that ought to be daily reading for beginners on the Path and those who have already traveled far. The various collections of Andrew Lang's are too modern to be folklore and the authors of the tales are mostly all known. But they are of course valuable as symbols.

Take the Psyche and Cupid type of imagery and you see a feminine soul in love with a supreme male, and under training; her fall and redemption through trials. The Melusina type on the other hand is a man in love with a woman of a supernatural race. She consents to live with him if he will not look upon her a certain day in the week. He breaks her command and loses her. The swan-maiden type also relates to men. A man sees her in the bath and steals her charm-dress which lies on the shore, and because of that possession he has command over her. In a moment of his weakness, she recovers her dress and escapes forever. Here, then, are three types illustrating a definite trial which all initiates are put to, a trial that consists in obedience to certain conditions on which they may possess a higher being. Disobedience means loss forever and disqualification for initiation.

Folklore is full of hero tales. We hear of Heracles, Thor, Theseus, Sampson, St. George, Jack the Giant Killer.

They hold their power on conditions and each one of them represents some phase of the occult life. We read also of spiritual heroes, such as those of the two Holy Grail types. Sir Galahad, the Roman-Catholic form, and Percival, the Protestant hero of the Grail poets. In Tennyson's idyll, Sir Lancelot is the model of fidelity, bravery, frailty in love and repentance. Sir Galahad, the knight of chastity; Sir Gowain, the hero of courtesy, while Sir Kay is a rude, boastful knight, and Sir Modred a type of treachery.

The first Grail king, Titurel, is the type of the ideal knight, noble, pure, tender and chivalrous. He is the founder of the Palace Spiritual and the builder of the temple on Mt. Salvat. The myths of the Holy Grail divide themselves into two groups. Those relating to the cup and its mystic meaning, and those that preserve the mystic gospel of the sangreal. All of this Holy Grail legend is intensely interesting and instructive for those devoting themselves to the Inner Life; and they can throw a light of beauty upon all others outside of the Inner Life.

On Indo Germanic soil we find the Siegfried and Volsung heroes. They arose on Norse ground and the beginnings of their stories are found in the Younger Edda. Wagner's presentations are too modern to belong to the folklore of the North. Get back to the Edda source and you shall see models upon highborn bravery and noble endeavor; types of the Inner Life.

Still another is the Sleeping Beauty type. The story is this. A princess is warned not to touch a certain plant. She touches it out of curiosity and the plant puts her to sleep for many years. She is released from the bondage of sleep by a knight who awakens her by a kiss. The first part resembles the story of Eve in Paradise; the second does not. Adam was no knight. The second part of the story is added by the age of chivalry and contains more mysticism than I can at present explain. The story also resembles the Beauty and the Beast type; such for instance as Apuleius tells the story. In fact the Captive Maiden idea is typical of Wonderland and all the occult.

In conclusion, I will in a few words state the sum total of Neoplatonism. All Neoplatonists lay it down as a law of life that we cannot see an object till we become "similar" to it; that we do not love except there be a certain "sameness"

with the beloved. The eye could never have beheld the sun, they say, had it not become sunlike. The mind could never have perceived the beautiful, they teach, had it not first become beautiful itself. Everyone must partake of the divine nature, before he or she can discern the divinely beautiful.

This is Neoplatonic teaching and I want to apply it to the subject of Folklore. Hence I say you shall never understand the primitive mind or your own mind till you become "similar" to it; that is to say, till you put off all assumptions and pretensions of individualism. And not becoming "similar" to your mind or the primitive mind means never to come to your own source of life. Never coming to your own source of life means spiritual death. A powerful help by means of which to come to the primitive mind is folklore.

CHANGING FORMS

By P. R. O. F.

WE may boast of our supposed freedom and claim to be led by Will and Intellect—as if these two were anything but forms of bodily life. We fondly believe them to be spiritual expressions of our soul life, but they are not, they are only forms of our "desire of life." We boast of our Civilization, Arts, and Sciences. But what are they? Are they everlasting? No—every age upturns the tracks of the past and posites something "better" so called, only to have it swept away by the desires of the next age; and thus these "glorious" moments pass away into the same grave and die as all other bodily life does. It is no use to assert that these civilizations, arts and sciences are steps of progress, and that mankind finally will reach perfection. They are not steps; they are only expressions of the various ever changing forms of desire for life, which characterizes all living existence. They have no value in themselves—absolutely considered. They are illusions; well may we cry with the preacher: Oh vanity! vanity!

PROCESSES OF DEATH

BY CHARLES A. BOARDMAN.

THE essential condition of sickness is Turba, again using a term from Jacob Bohme. Turba means disturbance or enmity. Sickness is a disturbance of the natural order and harmony. The harmony of existence is broken—and the united action of the various forces in man dissolved. A fiery excitement alternates with a dark depression. There is conflict and not peace. When the bodily functions harmonize with those of soul, and these are in obedient relationship to spirit, then peace prevails and man is sound. Very profoundly does the Old Testament say of a healthy body that it is in a state of peace.

The essential process of sickness is dying or tending toward death. The moment we transgress the law the warning: "in the day that thou eatest thereof, dying thou shalt die," is actually fulfilled. From that moment we are dying or dissolving, for the law, which is the uniting element, has been disturbed and broken, and is therefore removed. There is nothing now to prevent dissolution: our own vitality becomes a poison to us.

The true science of health will know how by an infusion of new life, this dissolution may be prevented. It will know just exactly where lies the root of the evil, and will also know how to apply the Elixir of Life: obedience to Law.

Death is no sudden phenomenon, it is a slow operation, a "retrogression"; it is a gradual dissolution of a result brought about by another of nature's movement, progression. Under normal circumstances we can follow this retrogressive process by observing the forms of bodily life.

Imagination becomes unfixed, the powers of judgment and memory fail. This mental decline goes hand in hand with the waste of the organs of sensation and the functions of the

brain and spinal cord. After and in connection with these, the higher functions of life, follows a general loss of excitability, difficult breathing, stiffiness of muscles, languishing digestion, and finally the decline strikes the moving power of the bodily mechanism, the heart, the central power, the type of the "lightning flash"—and, death has taken place. Truly, to die thus is to fall asleep. But this is not all of death. Really that is only the first stage of death which we observe.

After that act has taken place which we call Death, there are a thousand little springs in the organism which keep up a degree of activity, even after the great mainspring of life has ceased to act. All these partial energies only cease by degree. In the first place, the heat declines slowly; if death has been sudden, then the heat declines very slowly. For several hours after death the hair upon the body and head and the nails continue to grow. Even the assimilation of food does not cease at once. Spallanzani killed a cow immediately after it had eaten a quantity of food. He kept it in a place at the temperature of a live man, and on opening the stomach six hours after death, he found the food thoroughly digested.

Anatomists have uncovered the heart of criminals a few minutes after execution and discovered that pulsations continued during an hour or longer, at any rate from forty to forty-five a minute.

THE EYE AND THE ANATOMY OF EMOTION.

By Alexander Wilder, M. D.

THE accessory apparatus of the eye consists of the eyebrows, eyelids, meibomian glands, the lachrymal mechanism and the muscles for the moving of the eyeball. The brows are two arches of integument covered with hair; it is supposed that they protect the eyes from too great intensity of light and divert away the drops of sweat. They also facilitate the expression of emotions, indeed surpassing the eyes themselves in that respect. If we were carefully observant we would perceive that the eyes are greatly overrated in regard to expressing the feeling. I do not deny, however, that they do much in this way; we descry mirth, thoughtfulness, sadness, anger and affection, by looking steadfastly in the eye of a person; and individuals not strong of will often drop the eye as in shame when regarded by another. I do not believe so much as many do that guilt may be detected from this occurrence. A modest or diffident person can easily be made to look down or away when one more impudent or imperious stares upon them. What is more, such an individual can be made to feel guilty, and almost to believe himself so, when actually knowing himself to be innocent.

The evolutionists endeavor to think that the eyebrows are remnants of the cast off skin that the pre-Adamite man wore in the period of nobody-knows-when. I suppose that the garment mentioned in the book of Genesis will hardly be allowed by the commentator; though human skin is the primitive meaning of the word used. The naked savage explained that he did not suffer from heat and cold because he was all face; we can perceive that the modern notion is that the primeval man had a skin, all eyebrow. No wonder that the esteemed individual that is supposed to have most to do with mankind is supposed to adhere to the ancient costume. Perhaps for this reason he is popularly denominated the Old Hairy.

The actual reason, however, why the eyebrows are moved and posed by our emotions is because they are largely operated

by sympathetic nerves. That part of our nervous structure represents and embodies the affectional and emotional nature, and so the organs supplied by it always are affected by emotion.

The eyelids consist of a pair of membranous valves, of which the upper one has most freedom of motion. They are very important to us, affording protection to the eye by closing entirely over it, more particularly during sleep, and to keep their surface moist and free from dust, by their winking motion. The contact of air or of irritating particles, and light bring them into action. They are supplied from the facial and fifth pair of nerves, and so have both general sensation and motion akin to that of the rest of the face. The edges of the lids are supplied with rows of curved hairs which help protect the eye by keeping off dust and tempering the light. They are lubricated by an oil secreted from the meibomian glands. There are about thirty of the openings of these glands in each upper eyelid and somewhat fewer in the other. The glands are themselves embedded on the inner side of the cartilage of the lids; and their peculiar secretion prevents the adhesion of the lids to the eyes, enables the globes to move readily within them and checks the overflow of the moisture of the eyes.

The lachrymal apparatus consists of a gland in the upper and outer angle of each orbit, which secretes a well-known bitter and saline water. Some eight or ten ducts convey this fluid to the conjunctiva, as the membrane is called which lines the orbit and covers the eyeball. The motion of the eyelids spreads this fluid over the eyes. It may not be out of place to define the utility of all this. The surface of the cornea requires, like the glass of a spectacle, to be kept perfectly clean; besides, if it is not kept moist it loses much of its transparency which would hinder sight. This provision prevents both these exigencies. The necessity exists however to remove this moisture, as well as to provide it. This is usually done by evaporation; but in case of moist atmosphere or a superabundant accumulation, there will an excess arise to be otherwise disposed of. Two minute orifices accordingly exist at the edge of the eyelids, known as the puncta lachrymalia. They draw off any collection of water and convey it to a little receptacle denominated the lachrymal sac and discharge it through the nasal duct into the cavity of the nose. It is removed then by evaporation.

As glands are under the control of the sympathetic nervous system, an emotional stimulus is likely to increase their activity. This rule holds good of the lachrymal glands. The secretion will become excessive, so that not only will there be a greater accumulation of moisture in the cavities of the nostrils, but the eyes themselves will overflow, and discharge the water in tears down the cheeks. This occurs in the torturing pain of facial neuralgia, as well as from grief, delight, and other emotions. In some individuals the discharging ducts are more or less obstructed, causing the phenomenon known as "the weeping eye." Though the sympathetic nerves are generally supposed to constitute the principle nervous supply to these glands, the secretion seems often to be under the control of the will. Some persons hold back tears by sheer force of purpose. The dying never weep. Others seem to be able to shed tears on command. Some ladies having susceptible husbands to manage, who are apt to be persistent in their own way, are said to find this power of weeping at will to be very convenient and even effective. It requires a pretty firm man to stand such a broadside of woman-power. But, then, how is it when he is disillusioned, and learns that the tears come by order, as a charge from a cannon at some fortress? We forbear to speculate on that theme, though it pertains to psychical phenomena.

The eyeball is moved by six muscles, four straight and two oblique. The straight muscles arise at the optic foramen and are inserted into the sclerotic in the four positions at angles to each other—above and below, right and left. Each muscle, on contracting, turns the eyeball toward itself; when they all contract at once they fix it. The superior oblique muscle arises also from the optic foramen, passes through a pulley beneath the internal angular process of the frontal bone, its tendons being inserted into the sclera on its outer and posterior part near the entrance of the optic nerve. The inferior oblique rises from the inner margin of the superior maxillary bone, passes beneath the inferior straight muscle and is inserted in the sclerotic near the entrance of the optic nerve. The superior oblique muscle rolls the globe inward and forward; the inferior rolls it outward and backward. When both of them act, they draw the globe forward and converge the axes of the eyes.

The nerves which supply these muscles and control their

action will be again enumerated. The optic are the second pair of cranial nerves. It has been shown that these with their expansions constitute the apparatus of the eye itself. The third pair is denominated oculomotor. It arises from the inner side of the crus cerebri, near the pons varolii, some of its fibers being attached to the gray matter of the crus. It divides into two branches, one of which supplies the muscle of the eyelid and the superior rectus, and the other the internal rectus, the inferior rectus and the inferior oblique. Thence it controls the motion of the eye and eyelid. Branches of it also pass to the lenticular ganglion and so to the iris itself. Thus acting with the optic nerve and the corpora quadrigemina, the three constitute a complete nerve arc; and accordingly the sensory impressions made on the retina occasion motions in the iris. The enlargement and contraction of the pupil are thus occasioned. Division of these nerves will produce strabismus, paralysis of the eyelid or ptosis, paralysis of the globe itself, and paralysis of the iris, so that the most powerful light will not contract the pupil.

The fourth pair originate near the testis, pass around the crura cerebri, enter the orbit and are distributed to the superior oblique muscles of the eyes. Division of this nerve will cause the eye to turn upward and outward and double vision.

The fifth pair are known as the sensory nerves of the head. One branch of it, the ophthalmic, is distributed to the various muscles, generally being included in the same sheath with other nerves.

The sixth pair arises from the upper part of the pyramidal bodies of the medulla oblongata, near the pons varolii and is distributed to the external straight muscles. When it is irritated that muscle is convulsed and the eye turned outward; when it is divided or otherwise injured, the muscle is paralyzed and the eye turned inward.

Thus the optic nerve has the third, fourth, sixth and a division of the fifth pair for its servants and auxiliaries. Yet these are not enough, a more vital principle than pertains to the cerebro-spinal nerves is required. The ganglionic must be certain to do its share or all this structure would not subsist. There is accordingly at the side of the orbit near the optic nerve the little reddish lenticular ganglion; filaments from which enter the iris of the eye and ciliary ligament. Branches of the third pair are connected with this ganglion.

The most incredible circumstance connected with this would seem to be the minute size of this structure. Despite much of the importance which masses of bulk appear to have, the little things somehow appear to excel in force. I cannot conceive of the Supreme Being except as an impalpable point, absolutely without dimension; but he is omnipotent and ubiquitous for all that. So, in no unworthy analogy, the magnificent structure the eye, endowed with the most complex organism, is set in operation and maintained by that minute and apparently insignificant lenticular ganglion. This ganglion appears to be in close relation to the pineal gland—another structure which has taxed the ingenuity of investigators to tell what it is or surmise its office. It has been suggested that it is a central organ bearing a relation to those sympathetic systems of the head that the semilunar ganglion does to the ganglion and other structures of the body. In such case it would be the maintainer of the brain and the supplier of the various structures of the encephalon. But enough of this at present.

It has been suggested that the black pigment of the choroid coat of the eye, and not the retina, was the receiving screen. When this pigment is not perfectly developed, as in albinos, vision is imperfect and indistinct. The effect of the different rays of light upon this pigment is to produce the sensation of color. The yellow tint is the most intense; while the red and violet, which are polar to each other, are the least so. The posterior side of the retina is its sensory surface. The rods of Jacob are the tactile agency that perceives the contact.

Rays from a luminous source cannot be perceived by the eye, if the temperature is below 1.000 degrees F. They cannot pass through a stratum of water or the humors of the eye. In the same way, all photgraphic effects are the effects of high temperature. Though the heat be intense at the point where the ray strikes, it passes away in being conducted to other points. But except an individual is very familiar with the physical history of light, this cannot be made intelligible, and we pass to another feature of the subject.

Numerous conjectures have been put forth to explain what light is. It has been declared to be a material substance and an immaterial agent, to consist of waves of ether and to be very ether itself, to be the product of electricity and

actual electricity. This much is plain: that that science which stands like antichrist in the very temple of God, which its votaries denominate exact and modern, as distinguished from the more modest ancient philosphy, and yet which revises its conclusions every morning after the reading of the newspaper, is not to be regarded as of much account in determining the matter. We may as well summon what intelligence and intuitive faculties we ourselves possess, and refuse to submit our judgment to the dictum of any consensus of professed scientists. They have no faculties which we have not; except, perhaps, of domineering.

When we learn what motion and polarity are, we shall comprehend electricity, heat and light. We shall understand that force or energy is their originator, and that by potency they are embodied, individualized and brought to our scope. So far as we know, force comes hither from the sun. I doubt not that much is transmitted to us from elsewhere, but that is foreign to the present discussion. It is force from the sun that made the plant grow, and gave coal its prodigious accumulation of heat, light and mechanical power. The fountain of force is the source of light. The something which scientists call actinism is the solar energy. It is diffused wherever the sun shines. It makes metals into magnets, trees grow, animals thrive; and all the universe to abound with life in one or another form. It is manifest in one form as heat, in another as light, in another as the actinic potency which produces chemical and photographic effects. The chemical ray produces molecular changes, preparing substances for the action of its successors, the calorific ray which is red. This develops polarity, attraction and repulsion, red and blue. In its essence then, light is force; in its manifestation it is the something which, acting on our organism, enables us to see. This it does, because our eyes are organisms of the same character, embodied light. They cannot receive any principle that is of a nature diverse from themselves. The fact that some things appear to us as light, and others appear differently, is only an apparent evidence. There are differences in eyes. The owl, perhaps, if he had reason and vocal speech, could discourse to you of the glorious views of nature to be witnessed at midnight; and tell you that he had no need of a sun to show them. That only seemed to blind the true sense of vision. He would be about as rational as the French atheist who was

asked concerning God, and replied that he saw no need of such an hypothesis. If the owl and the atheist are not enough, we can interrogate the cat that finds the night so inspiring for his music. It is because their type of organization has a different way of apprehending things.

Equally curious is the sense of color. The variations in different individuals are remarkable. Different colors absorb differently. Dr. Unger of Altoona could not perceive green and blue. There are but three of four colors named in Homer's Iliad. He calls the hair of Venus Aphrodite golden; of Poseidon blue. The color of blood was black. Spurgheim knew a family, every individual of which had only the perception of black and white; and a boy at Vienna who was obliged to give up the trade of a tailor because he could not distinguish colors. A much arched eye brow at the center is the phrenological sign. Color-blindness is no evidence of obtuse vision; many color-blind conductors on railroads distinguish the red, white and green lights about as well as the others. I am inclined to think that color is a magnetic property, and impresses the sense. Darkness serves to produce it, rather than light—at least, the best pigments are found where light is excluded. I have witnessed the most beautiful ores just detached from the vein of gunpowder.

In the ancient rituals, God the divine male, representing force and energy, was represented as a unit, dwelling in pure light, and his worshipers wore white robes. The Great Mother, who denoted nature, power, infinite variety, was depicted with gems of various hues, and her priests wore robes or coats of many colors. This implies a great deal. It is shade that makes light apparent to the view; if there was no darkness there could be no visible luminosity. Betwixt us and the cat, in this respect, the difference is in degree. I do not know whether cats are color-blind.

Clouds are white, but the clear sky is blue. Our artificial lights are but dark black matter heated white. If there be no intermediacy, no material substance opposite in polarity, visible light is not possible. Perhaps, owing to this fact, the writer of the Gnostic Gospel said: "No one hath ever seen God at any time."

The mechanical operation of seeing appears to be substantially as follows: The luminous ray enters the cornea, passes through the aqueous humor to the pupil, and on

through the crystalline lens and vitreous humor to the retina. It is a known fact in physics that when rays of light pass through a convex lens or upon a combination of such lenses, an image of the object will form at the proper focal distance. When they pass from a rarer to a denser medium, as from air into water, they are bent or refracted from the perpendicular, and when they pass from the denser to the rarer mediums they are refracted to the perpendicular. Flatter lenses have a longer focus; a fact which accounts for several disorders of sight. Lenses that are of but short focus, or with small diameter, are liable to give indistinct vision, the edges of the images being fringed with the colors of the rainbow. This is called chromatic aberration; and it is corrected by placing several lenses together of different refracting power, and suitable curvatures of surface. This combination is called an achromatic lens.

The eye is such an instrument. The aqueous humor in front, bounded by the cornea and crystalline lens, acts as a convex and converging lens. The crystalline itself adds powerfully to this effect, and the two together throw the images directly upon the black pigment. As the internal side of the eye is concave the images are inverted. The retina does not receive the rays but transmits them to the pigmentary surface. In this way they are concentrated and affect the rods in the membrane of Jacob, which are the extremities of the tubules of the optic nerve. The nerve itself is insensible to light. There is a blind spot where the optic nerve enters the eye and the refraction of the rays is effective by making the point of impression at a little distance away.

Let us regard this matter in a little more everyday style. The form of the eye is the most perfect in nature, the egg-shape. It affords the greatest resistance to external violence, and is the most perfectly adapted to the necessary motions. In any other shape it would require to be made longer and of heavier materials. Yet bone itself would be less protective. The blood vessels would have weakened this hard fibrous envelope, and so were placed by themselves in the choroid membrane, and the more delicate nerve structure, for which all the rest was designed is still inside of the others. This receives the images of objects, registers them on its ganglionic outer side, and transmits them to the optic thalamus and brain to be recognized as perceptions. Thus we become conscious that we see.

The fluids and other structures inside the eyeball, by their refracting power, so bend the rays of light, that they strike upon the part of the retina which is most sensitive. They also distend the globe or eyeball and so keep it in perfect shape, which is very important. This pressure also keeps the tissue of the retina properly expanded and ready for work. The iris hangs down like a curtain to shut off the too great influx of rays, admitting only those that are able to enter at the pupil. This little opening expands or contracts, according as the light is bright or obscure. It does this by virtue of the nerve supply of the iris, which has been represented as coming from the lenticular ganglion. The will accordingly has no control in the matter; the ganglion, being an organ of the natural instinct regulates the whole matter. The iris is lined like the choroid, of which it is a continuation, with dark pigment, which gives the eyes their color, and at the same time prevent the rays from passing. Only just so much as is needed for seeing purposes is allowed to come in.

The self-regulating optical powers of the eye are admirable. "We may turn our eyes from the printed page to gaze at a distance, or withdraw them from space to gaze upon a minute atom, and the eye adapts itself instantly to each of these uses. By means of a circle of delicate fibers, so small that till lately their existence and uses were unknown—the ciliary muscle—the convexity of the crytalline lens can be increased and its focal power varied; and then, without conscious effort, the eye may contemplate the glories of the firmament, or catch the first flitting expression of an infant's love, or explore the mysteries of microscopic existences." (F. W. Williams.)

The eyes, like our other organs, are double. This fact enables us to estimate forms, distances and other phenomena more accurately, and to correct each other. Thus we form our ideas more perfectly; besides, the accidental loss of one, still leaves us in possession of the other.

As may be expected the disorders of the eye are numerous. The elongation of the globe backwards changes the focal point and produces near-sightedness. The flatness of the eyeball creates the over-sight. A difference of curvature in two meridians of the curve, produces astigmatism. The crystalline lens hardens with years, so as to prevent accommodation of the eyes to the various rays of light. This is presbyopic or long-sightedness. Diphtheria and other diseases often paralyze

the nerves of the ciliary muscle, and produces a similar condition. Care should be taken lest it be rendered permanent. Women sometimes suffer from total or partial blindness during pregnancy. Children have occasionally an imperfect development of the retina and choroid coat, commencing cataract, the cornea hazy from previous ulceration, or conical in form. When one eye is injured or inflamed, the other is liable to contract disorder through sympathy. Everything that weakens or disorders the nervous system, particularly the ganglionic, will be apt to weaken the eyes. Excessive sexual commerce will furnish a man with amaurosis. Wine and its substitutes inflame the coatings. Syphilis, variola, scarlatina and erysipelas make terrible michief. It is as a judgment for sins.

INVULNERABLE CERTAINTIES

BY J. ARNOLD ROWLAND

THE great uncertainties that have puzzled some of the greatest scientists and philosophers of the present enlightened age are the invulnerable certainties of the orthodox Christian. To them it is beyond question that the Bible is a book of Divine origin inspired by God; while its internal evidence proves, if studied from a reasonable standpoint, that it is impossible to be so.

A book that is full of errors and inaccuracies is foreign to a being of divine attributes. And it cannot be inspired, because Bible writers' ideas are not beyond the average notions of the common people of their day.

The bigot shows his narrow-mindedness and pre-established ideas when he attributes the narrative of the creation in Genesis to a supernatural power, and speaks of it as truth invulnerable.

Haeckel, Spencer, Darwin, Huxley, Tyndall, Wallace, and other leaders of thought, have not looked upon the first chapter of Genesis as infallible and uncontradictory truth; they have considered it more in the light of parable or allegory.

There was a time when men believed everything taught by students of divinity. They used no argument to confute

any statement made. The interpretations of the Scriptures were, according to their creeds, accepted as something unchangeable, being digested as unalterable facts. They did not question the infallibility of King James' version of the Bible, from the first chapter of Genesis to the last verse in Revelation, and interpreted literally the text: "If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book." Forgetting that the Bible was originally written in more languages than one and consequently would require words to be added and some taken away, in the translation.

The superstitious reverence for the English Bible has been a stumbling block in the way of individual thought, and has helped to hold the orthodox churches together. Millions, today, believe in the same old dogmas taught by Calvin, John Knox, and the Wesleys, simply because they have not exercised an independent thought on such subjects. They laugh at scientists and hold in contempt higher critics who have investigated for the purpose of finding out the truth in connection with the origin and authorship of this wonderful book; nothing that opposes the old dogma as taught by the fathers of the churches can be tolerated. Nothing that contradicts one small particle of the religion of orthodoxy must go unchallenged.

The Bible teaches that the world is flat; that the earth was made before the sun, moon and stars; that the sun, moon and stars were made for the earth and were of secondary consideration; while science teaches that the world is globular—and common sense teaches that it could not be any other shape—that it could not exist without the sun, and that the stars are independent suns and of no special moment to the earth.

"And God said let the waters under the heavens be gathered together into one place and let the dry land appear. And God called the dry land Earth. And the evening and the morning were the third day. And God said let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years. And let them be for lights in the firmament of the heaven *to give light upon the earth.* And God made two great lights: the greater light to rule by day (sun) and

the lesser light to rule by night (moon). He made *the stars* also. And the evening and the morning were the fourth day." So that, according to Genesis, the earth was made before the other planets, which is an evident impossibility.

The writer of Genesis by this very statement, that the sun, moon and stars were made for the earth and after the earth, proves and establishes beyond a doubt that the book of Genesis, taken on its face value, is contrary to science and common sense.

Wherein then, does this narrative of the creation differ from other ancient writers in respect to the earth being the center of the solar system, as held by all ancients in the time of Moses or before? And wherein is the description of Moses so much superior that it can claim inspiration?

All narratives of the creation are founded on mythology. The farther back in human history we go, the more grotesque are the myths built by the imagination. Each country depicts forms and shapes according to preconceived ideas and the enlightenment of the people, although there is a similarity in them all.

Custom and familiarity hold us to the things that we have been brought up to believe in, no matter how foolish or inconsistent such things may be. That is the reason that the Christian nations accept literally the first chapter of Genesis as a true and undisputed history of the creation.

THE GROUND OF CONFIDENCE.

AN ALLEGORY

BY S. S. A. MCCAUSLAND

ON attaining his manhood, a youth hungered for the possession of a fabled jewel which would give him understanding, and enable him to bring his life into harmony with the one great Life.

For this he sought in many places, but did not find the jewel. No place of his acquaintance gave promise of success, so he began a pilgrimage. He traveled long and far, but his search was fruitless, until, at last, he saw a faint ray of light. This he followed over mountain and plain, across stream, through forest and valley, in the hope of at last having the gem he sought. As the years passed, the ray of light became higher and broader, and it seemed a pathway.

Now it chanced that in following that pathway of light, one eventide the searcher reached the height of a great mountain; and he stood face to face with a being of strange majesty and power. There was in his bearing the knowledge gathered from unnumbered years; but time had left no furrows on his brow; light shone from his eyes; his was the strength of youth which knows no age, but is of the ever Now. As the travel-stained searcher looked into the eyes of the being, he felt a broadening and quickening of his senses, as though he could feeel the throbbing of the universal heart; and the sympathy and oneness with all that exists.

"Art thou the sender forth of that ray of light, whose path I have followed to this height?" he asked.

Even as he spoke the eyes of the great being into which he looked took on the similitude of a glowing gateway closely studded with a multitude of gems, each gem an eye, yet an open way, and these to paths innumerable, leading out amongst the stars and into the heights of heaven.

Then the searcher lifted up his voice and cried aloud: "O, Maker of the Ray! which of the many paths shall I take?"

Seemingly from within himself a voice answered: "Beyond is knowledge."

The traveler set his feet beyond the portal, into a place which cannot be described except in the speech of the hidden life. He stood in the presence of his Angel, radiant, wonderful, who spoke again. "Seek if you would find. Look upon the unfolding of life and read its law."

As he spoke he waved his hand, and lo! the veils and limitations fell away. Boundless extensions of worlds, suns, systems; of angels, archangels, and hierarchies of heaven, were open to the consciousness of the man. Shining with an inconceivable brightness from an universal center, there flowed a stream; and this became two. From these issued forces which cannot be described, for while they bore the likeness of two, yet they were but one stream; they were all that is of life in heaven, and all that is beneath, even the freight of life carried by the world of men. As the man looked, he saw how the river of Life is first in the glowing, the fullness of the Center; then in the life of the Spirit; after, in the angelic order; and, lastly, in the forms of worlds and men. So in his mind he came to divide the life from the form, and to see that the life is One, the forms infinitely varied; the life immortal, the form transitory. The life of the Center was the life of the outermost form also, for Spirit and its manifestation are one. Now the man thought of his own world, and looked thither. And over all the earth was a web of tangled lines which caught and stayed all who were busy with their making. But the fullness of light from the radiant Center of life shone over all. The countless tangled threads of desire misled men into their own shadows, but the light of Life's everlasting shining was all around them; each one was seen to be safely connected to the Ray of his Father in Heaven. Seeing this the man suddenly knew himself; he knew of the jewel of wisdom which he sought. Then he cried out again, and said: "Let me return through the gate. I now know that the law of possession is that of death. To became one with That, which alone IS, is life!"

He that loses his life shall find it.

He that soweth to the spirit shall of the spirit reap life everlasting.

Man could not exist and be man except for the connection of himself with his God.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

(Continued from page 188.)

KABBALISTIC PHILOSOPHY OF THE SOUL

RABBI SIMEON, when on a journey accompanied by Rabbi Eleazar, his son, Rabbi Abba and Rabbi Jehuda, said: "How astonishing it is that men give so little consideration to the study of the secret doctrine and the precepts of the good law. It is written, 'My soul delights in thee during the night, yea, my spirit within me seeks thee early' (Is. XXVII.9). Though these words have been commented upon, we will give a further interpretation of their meaning. When a man retires to rest at night, his nephesh or soul leaves the body and ascends on high. If it be said so do all souls, it is not so, for not all ascend and behold the face of the king. When the soul leaves the body, its connection with the body remains intact, by means of what is termed the silver cord or magnetic tie. In its ascent it passes through hosts of elementals, until it arrives and reaches the region of light and purity. If found undefiled and untarnished by any immoral or unjust act and deed transacted during the previous day, it mounts still higher. If, on the contrary, it bears the least mark or stain of evil, these elementary spirits gather around it, deterring its ascent with pleasing delusions of future happiness or with visions of delight that are never realized and fulfilled. In this state of false and deceitful dreaming, it remains during the night until it returns and, re-entering its body, becomes awake. Blessed are the right-

eous to whom the Holy One reveals his secret things by vision or dream so that they are forewarned and preserved from coming and incumbent judgments and calamities. But woe unto those wrong and evil doers who corrupt themselves both in body and soul.

"Note that when the pure and undefiled retire to rest, their souls ascending through all the intervening different hosts and degrees of elementary spirits, direct their course towards the region of pure spirits, impelled and guided thither by their own interior impulses and, ere the day dawns, they enter into loving intercourse and converse with kindred souls, and, in company with them, behold the glory of the celestial King and visit his splendid temples. He who has attained to this stage and state of spiritual development in the higher and diviner life, will find an everlasting portion in the world to come, and also that his soul becomes an ark to his real self and spirit ego and which, when unified and blended in one, the perfected being proceeds on its eternal ascent towards the Holy One, for from the divine has it, the spirit ego comes forth, and unto the divine will it return at length. This is then what the psalmist meant,—'My soul longeth after thee in the night,' that is, desires to ascend to its source and will suffer nothing to divert it from its course.

"The word nephesh (soul) designates the lower self in the time of sleep, whilst the term 'ruach' is applied to it in its state of wakefulness and activity on the earth plane. The nephesh and ruach proceed from one and the same origin, being only productions of one principle, the spirit or higher self. So, then, as man is a microcosm, a copy or paradigm of the universe, he is in his constitution a reflection of the divine nature, the Supreme Wisdom. The nephesh and ruach are the two angles at the base of a triangle and with that of the apex form a whole or perfect figure. When the neshama, the spiritual ego or higher self, prevails and rules within a man, he becomes holy and divine, because he then begins to conform himself to the image or likeness of the Holy One. The nephesh is the lower part of the individuality and its personal manifestation is the outward material body. Without the one, the other could not exist. As the body is to the nephesh so is this nephesh to the ruach. The ruach is superior to the nephesh and is referred to in the words, 'Until the ruach (translated spirit) be poured upon us from on high'

(Is. XXXII.15). The lower self, consisting of nephesh and ruach, is susceptible of the influence of the neshama acting upon it. Thus there is a logical and intimate connection and relation between these three parts of every individuality, forming a scale of ascension from the nephesh to the neshama, whose nature and existence, its presnt connection with the soul and its own future state and destiny, is a most profound mystery. Though beyond human comprehension, through and by meditation thereon, we can rightly infer that all the grades of existence between the lowest and highest, between man and the zoophyte on the one hand and between man and archangel on the other, though infinite in number, are but terms in the infinite series of organic and inorganic life, the integration and summation of which is the Divine Himself, the life of all lives, the fount of all being.

"Note that the nephesh joined to the outward body has the same relation to it as the lowest part of the flame of a candle has to the wick from which it is never separable and could not exist on or manifest itself apart from it and form a basis or substratum to the higher and brighter part of the flame to which the wick and the dark or lower part of the flame give rise. Above all of them imperceptible to human vision there exists a higher and brighter flame than its lower components, giving forth a clear and perfect light. The same or similar relation exists between the component parts of every individual being, the highest of which and invisible to human eye, is the neshama or divine part of man's nature and constitution, and so when the nephesh, ruach and neshama are in harmonic relation with each other, a man becomes holy through the divine life that then flows into him, and qualifies him for the reception and perception of divine mysteries, as it is written, 'He makes known through the righteous that are on the earth, all that we wish to know of him' (Ps. XVI.3).

"When Abraham entered the Holyland, the Holy One manifested himself unto him, as it is stated, 'And the Lord appeared unto Abraham.' This was his first initiation in the divine mysteries, the beginning of his ascension in the divine lfe, and therefore he built an altar as a symbol of the degree he had attained unto, after which he journeyed, going still towards the south, by which is signified, that passing through the various grades of initiation, he attained to that of ruach, adeptship, and subsequently to that of the neshama, symbol-

ized by the hexagon, that indicates the harmony and union of the higher and lower self with the Divine. This attained unto, he built another altar corresponding thereto. This union with the Divine is the mystery of all mysteries; but ere Abraham could attain unto this high degree of spiritual life and knowledge, it was necessary to subject him to trial and probation, and therefore it was that he went down into Egypt; that is, he had to intermingle and come into personal contact and intercourse with the sinful world, its seductions and charms, its allurements and enticements to sensual indulgence, against which Abraham resisted, suffering himself not to be deluded and beguiled, thereby standing firm and steadfast and impervious to all assaults, proved himself faithful to the great principles and dictates of the divine life to which he had attained; and then, as stated, 'He ascended up out of Egypt toward the south, or in other words, he came out of his ordeal and period of probation purified and inwardly illuminated, to become regarded as a guide and paradigm to all other souls who are wearily climbing their way upwards on the steep and lofty spiral of the divine life. It is further added, 'And Abraham was very rich in cattle, in silver and in gold.' 'Very rich' signifies the east, cattle the west, silver the south, gold the north, the four quarters of the world, symbolizing totality of divine knowledge and wisdom."

When Rabbi Simeon ceased his discourse, Rabbi Eleazar, along with the other students, saluted him with feelings of the deepest respect and reverence, and Rabbi Abba, deeply moved, spake and said: "When thou leavest us where shall we find another master such as thou who will teach and indoctrinate us into the esoteric meaning of the secret doctrine? Blessed are they whose privilege it is to listen to the teachings and instruction that proceed from thy lips."

To be continued.

MOMENTS WITH FRIENDS

"What Is Taste In Food?"

Taste is a function of the form body for registering the values and qualities in liquids and solids. There is no taste in food until water has related the food with the tongue. As soon as water, moisture, saliva, has brought the food into relationship with the tongue, the organ of taste, the nerves of the tongue instantly convey to the form body the impressions of the food. Without water to make the connection between food and the nerves of the tongue, the nerves cannot convey the impressions of the food to the form body and the form body cannot perform its function of taste.

There is a subtle relationship between bodies having qualities of taste, the nerves and the form body, and water. The subtle relationship is the bond which causes the two parts of hydrogen and one part of oxygen to become what we call water, which is different from either of the characteristics of hydrogen or oxygen of which water is composed. There is water in every particle of food. The bond which unites the two gases to produce water is the same subtle bond which unites food, the nerves in the tongue, water, and the form body.

Whenever the physical water relates an article of food to the tongue, the subtle element in water is present and acts at once on the form body, if the nerves of the tongue are intact. The subtle element in the water which relates the food to the tongue is the same in the water and in the food and the tongue and the nerve. That subtle element is the real, the occult element, water. The water which we know is only the outermost expression and manifestation of the subtle occult element water. This subtle water is the element of which the form body itself is chiefly composed.

Taste is a function in this form body of taking into itself through its own occult element water the essences or qualities contained in food. Taste is a function of the form body, but it is not the only function. Taste is one of the senses. The form body is the seat of all the senses. The form body registers all sensations. Sensations are experienced by man only through the form body. The form body relates each sense to the other. The purpose of the senses is that each should contribute to the general good of the body, that the body may be a fit instrument for use by and development of the mind. The purpose of taste is that by it the form body might register the sensations produced by the food so that it can distinguish between them and refuse such food as is unnecessary and injurious, and select only such as is most suitable to the uses of the mind in building and maintaining the physical structure and the form body.

Taste would guide men and certain animals as to which foods are the most needed and useful for the body, if men and those animals lived in a normal and natural manner. But men are not normal and natural, and not all animals are, because of the influences which man has brought and brings to bear on them.

The sense of smell is more nearly related to food and to taste than any of the other senses because smell has to do directly with and corresponds to physical matter, and food is made up of the elements which enter into the composition of physical matter.

"Has taste in food any value as nourishment apart from the food

It has. The gross food nourishes the physical body. The subtle occult element, water, just referred to, is nourishment to the form body within the physical. The taste of that occult element is nourishment to a third something which is within and through the form body. In the human, this third something is not yet a form, though it is expressed in specialized forms by types of animals. This third something which receives nourishment in man from the taste in food is desire. Desire reaches into the senses and used them to draw into itself the gratification which all the sensations afford. Each sense thus ministers to the desire. However, the special sense which corresponds to desire, and which desire uses to relate itself to the other senses, is touch or feeling. So desire relates itself through touch to taste, and draws through the sense of taste all the pleasures which it can experience from foods through taste. Were the form body allowed to perform its function of taste without having to obey the demands of desire, it would automatically select only such foods

as it needs to maintain its form and the structure of the physical. But the form body is not allowed to select the foods most needed. The desire rules the form body and uses it to experience the gratification of the sensations which it cannot obtain without the form body. The taste which most pleases the desire, desire demands through the form body, and man, deluded into believing that the desire is himself, contrives as best he can to supply it with such foods as it unreasonably demands through taste. So the taste is cultivated to gratify the desire, the unreasoning animal brute, which is a part of the make-up of man. By supplying the demands of desire through taste foods are taken into the body which are injurious to its maintenance, and in the course of time its normal condition is disturbed and ill health results. Hunger should not be confused with taste. Hunger is the natural craving of the animal for the satisfying of its needs. Taste should be the means by which an animal may select the foods needed for its maintenance. This animals in the wHd state, and away from the influence of man, will do. The animal in man, man often confuses and then identifies with himself. In the course of time the tastes for food have been cultivated. The desire or animal in man has been nourished by the subtle tastes in food, and the animal breaks down the form body and prevents it from performing its natural functions in the maintenance of the health of the body as a whole and in serving as a reservoir of life on which man may call for use in his work in the world.

Taste has a value apart from the food. Its value is to nourish the desire, but to give it only the nourishment it needs, and not to increase its strength beyond that which the form body is able to bear.

A FRIEND.

WAKING, DREAMING, AND DREAMLESS SLEEP

By C. H. A. B.

THESE are three states of the self in respect of the body: waking, dreaming, and dreamless sleep. Brahma is described as "the fourth state," but that is of course far off and not realized by ordinary mortals. When a man with all his wits about him is wide awake, he is regarded as being furthest removed from the state in which he ought to be, for he is then enveloped in the densest investment of ignorance. When he falls asleep and dreams, he is considered to have shuffled off his outermost coil; and, therefore, a dream is spoken of as the scene of the dissolution of the totality of the gross body. But the objects thus viewed are not real, they are pictures from the illusory world. When a man sleeps so soundly that he has no dream, he is regarded as having got rid of not only the gross body, but also the "subtle body." But though a man thus has become free of all serious impediments, he is not yet united with Brahm; he is not blended with the divine essence, as a drop of water falling into the sea becomes undistinguishable; his soul continues to discriminate and returns unchanged to the body when he awakes. The profound sleep is only a simile for the final absorption into the Divine.

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THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

THE

WORD

VOL. 15 AUGUST, 1912 No. 5.

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LIVING FOREVER.

BEFORE one can elect himself to the life of an immortal and begin the actual process of living forever he must be aware of some of the requirements of such a life and of what he must do to prepare himself to begin. His mind should be eager to grasp and deal with the problems concerned. He must be willing to give up the mortal process of dying before he can begin the immortal process of living. In the June and July issues of The Word are suggested the differences between the mortal and immortal life, and the motive which one should have as the cause of his choosing to live forever.

After pondering over the statements there made; after finding that they appeal to him as being reasonable and right; after feeling sure that he is willing to give up all that is necessary for him to give up and do all that is made necessary by the process; after searching out and passing just judgment on his motive, and after finding that the motive which prompts him to live forever is, that by an immortal life he can best serve his fellow men rather than that he may have everlasting happiness or power, then he is fit to choose and may choose to begin the process of living forever.

The process of living forever is approached by thinking of living forever, and begins with the conception of the thought

of living forever. By thinking of living forever is meant that the mind reaches out after and searches out all available matter on the subject, and broods over the thought of living forever. As the mind is so roused it becomes prepared and prepares the body to begin the process. The conception of the thought of living forever takes place at that instant when the mind for the first time awakens to the realization of what living forever is. This awakening differs from the labors of the mind in its gropings and efforts to understand. It comes after and as the result of these gropings and efforts, and is like the flashing into the mind of, and the satisfaction at, the solution of a problem in mathematics with which the mind has worked a long time. This conception of what living forever is may not come until long after one had dedicated himself to live forever. But it will come, as his acts conform to what he learns and knows about the process. When he awakens to what living forever is, he will not be in doubt about what he should do; he will know the process and see his way. Until then he must be guided in his course by reasoning on the subject and doing what seems to be best.

After a man has given the necessary consideration to the subject of living forever and is convinced that it is the right thing for him to do and has made his choice, he is ready and will prepare himself for the course. He prepares himself for the course by reading and thinking about what he has read on the subject, and by so becoming acquainted with his physical body and the parts of which it is composed, as distinct from his psychic and mental and spiritual natures which make up his organization as man. It is not necessary for him to ransack libraries or to travel to out-of-the-way places in search of what has been written on the subject. He will become aware of all that it is necessary for him to know. Much will be found on the subject in the sayings of Jesus and the writers of The New Testament, in many of the Oriental writings and in the Mythologies of the ancients.

An article which is suggestive and gives more information than any written in modern times was published under the title "The Elixir of Life" in "The Theosophist" of March and April (Vol. 3, Nos. 6 and 7), 1882, at Bombay, India, and republished in the volume of collected writings called "Five Years of Theosophy" at London in 1894, and also among other writings in a volume published at Bombay in

1887 under the title "A Guide to Theosophy." In this article, as in other writings on the subject, much information essential to the course has been omitted.

Immortal life is not gained after death; it must be earned before death. The physical life of man in full vigor does not exceed one hundred years. Man's span of life is not long enough for him to perform his duties in the world, to forsake the world, to go through the process necessary to living forever, and to have immortal life. To become immortal, man must bridge over what would ordinarily be his time of death and prolong the life of his physical body. For the physical body to live through centuries it must be healthy and strong and immune to disease. Its constitution must be changed.

To change the constitution of the physical body to that which is required, it must be rebuilt many times. Organ must replace organ, cell must replace cell in increasing fineness and quality. With the change in cells and organs there will be also change of functions. In time the constitution of the body will be changed from its process of dying—which process begins with birth and ends with its consummation, death—into a process of living, after the change, the death period, has been safely passed. To rebuild and bring about such changes in the body, the body must be made free from impurity.

The body cannot be made pure and virtuous, except by having purity in thought, virtue in thought. Purity of body is not produced by the mere desire for purity of body. Purity of body is produced as the result of purity and virtue in thought. Purity and virtue in thought is developed by thinking without attachment to the thought, or attachment in thought to the results which follow thought, but simply because it is right to so think. When the mind so thinks, purity and virtue are spontaneous.

The nature of each cell in the body of man is the result of and is caused by the nature of his thoughts. His body as a whole is caused by and is the results of his thoughts as a whole. According to the nature of his thoughts, so will his body be and so will it act. As the result of past thoughts, man's body in its parts and as a whole now acts on or influences his mind. The cells when hungry draw, pull, influence the mind towards the things which are of their nature. If he give sanction and thought to these, he invigorates and reproduces

the cells of his body according to their nature. If he refuses to sanction and give thought to the nature of the things which are so drawing his mind and he chooses instead other subjects which he believes to be best and thinks about them, then the old cells in his body and their nature die, and the new cells which are built are of the nature of his thought, and will, as long as they exist, influence his mind.

A man cannot leave a thought or bid a thought to leave as lovers who are to part linger over their farewell or as women say their continued good-byes. One who keeps company with or entertains it cannot be rid of a thought.

A thought cannot go if one holds on to it or looks at it. To be rid of a thought a man must not parley with or sanction its presence. He must discountenance its presence and rebuke it, and then turn his mind and attend to the thought with which he would be concerned. The undesirable thought cannot live in an unwelcome atmosphere. As man continues to think the thoughts which are right, he rebuilds his body in the nature of his thoughts and his body is then immune to influences which are wrong and disturb his mind by thoughts which are wrong. The body as it is built under and by right thought, becomes strong and resists with power what it is wrong for it to do.

The physical body is built up and maintained by physical food. So physical foods varying in quality will be necessary so long as the body requires them and until it learns to do without them. The body will be injured and its health impaired if the foods which it needs are denied it. Whatever foods are needed to maintain its health should be given to the body. The kind of food which the body needs is determined by the nature of the desire which rules it. To refuse meat to a carniverous human animal body will starve and throw it into confusion and hasten its period of death. The kind of food which the body will need should be changed as the body changes and not before.

The body changes with the change of the desires which rule it. The desires are changed by thought. Ordinarily man's thoughts follow the promptings of his desires. Desire rules his mind. While desire rules his mind, desire will control thought; thought will strengthen desire and desire will maintain its nature. If man will not allow his thought to follow desire, desire must follow his thought. If desire fol-

lows thought its nature will be changed to that of the thought which it follows. As the thoughts become purer and the desires are compelled to follow the thought, the desires partake of the nature of the thoughts and in turn change the needs and demands of the body. Therefore one should not attempt to determine and change the nature of his body by feeding it with foods unsuited to its needs, but by changing his desires by a control of his thoughts. As man controls and directs his thought to accord with immortal life and the process of living forever, the body will make known and demand the food necessary to its change in development.

Man's body now depends on the foods of the earth for its maintenance. Earth foods must be used for a long period. The length of the period will be determined by the needs of the body. The body will show what are its needs by the changes in what are the objects of its desires. From a gross, heavy or flabby body, the body will become more compact, tensile, movable. Its gross feeling of dullness and heaviness will give place to fineness of sensibility and lightness. These changes of body will be accompanied by and make necessary the changes in earth foods. It will be found that the foods required have the greatest life values in the smallest quantity or bulk. Solid foods are needed almost as long as the body remains cellular in structure.

A distinction should be made between what the body wants and what the body needs. The body's wants are what were its old desires, which were then sanctioned and gratified by the mind and which were impressed on the cells and reproduced by them in other cells. The body's needs are what the new and healthy cells require for their capacity to store the life force. The body should not be allowed to fast unless food becomes repulsive. If a fast is begun it should be continued as long as the body remains strong and the mind clear. If the body shows weakness or gives other evidences of the need of food, such food should be taken as will be known to be best suited.

These changes of body will be due to the changes in the body's cells. The longer the life of the cells, the less food is required to maintain them. The shorter the life of the cells, the more food is needed to furnish the material necessary to replace the cells which have died. If the desire is the same as that which was stamped on the old cells, then the same food

will be required to furnish organic structures for the ruling desires. If the desires have changed, then the food needed with which to build new cells is such as will be compatible to the desires. This compatability of food with desire is made evident by the hunger of the cells and the organs in the body, and will be understood by one as he becomes acquainted with his body and learns to know its needs. So the solid foods will become finer. Then liquids will take the place of solids. The body will show that it requires less and less food. As the body needs less food, all diseases which may have been afflictions of or latent in the body will entirely disappear and the body will increase in strength. Strength of body does not depend on the quantity of food consumed, but on the quantity and quality of life with which the body is put into contact by food on the one hand, and, on the other, that there are no losses of life.

Certain physiological changes will accompany the gradual discontinuance of food. These changes will extend over a considerable period of time, in order that the body may become adapted and adjusted to the new conditions which it will grow into and the new functions which it must perform. During this period the body has been sloughing off its gross physical parts, and growing into new bodies, as a serpent sloughs off its skins. There is a decrease in the physical activity of the organs of digestion. There is a decrease in the secretions of the stomach, liver, pancreas. The alimentary canal becomes smaller. The circulation of the blood becomes slower and the heart-beats fewer. During these changes the one undergoing them has been growing into a new childhood of body. Its desires are simple and its life is on the increase. When it has passed its childhood, the new body enters upon a period of adolescence. On this period of adolescence fall, as it were, the shadows of all previous periods of adolescence of the many lives. On this period reach the events of all former similar life periods, and so there reappear in the period of adolescence of the new body the tendencies which were of those past stages of adolescence. This adolescent stage of the new life of the body is a dangerous period in development. If its impulses are heeded all progress stops and man falls back into a lower stage of worldly life than that from which he has emerged. If this point is passed no solid food will be needed. Still other physiological changes will follow. The alimentary

canal will close and its end will unite with the coccygeal gland. The food which is taken will be absorbed by the body, and any waste matter will be excreted through the pores of the skin. It will not be necessary then to take nourishment through the mouth, though nourishment may be taken by way of the mouth. Nourishment may be absorbed through the skin as waste matter is there now excreted. At a stage in the development of the body it will no longer need any grosser food than water. If the body is carried to the limit of its development, it will depend on the air for its nourishment and the water needed will be absorbed from the air.

To be continued.

SELF-REALIZATION

BY OLIVER OPP-DYKE

Go forth and battle bravely with the thing
That to your growth impediment doth bring,
Else, stay the chaff of that primeval seed
Whence all the holy aspirations spring.
The gods of life upon the whirlwind lead,
And leave the weaklings huddled home to bleed
In death deserved—no pity gospel theirs,
No non-resistant, sacrificial creed;
They vision power, deeds comprise their prayers,
In conquest every one to fullness fares,
No codes confine, no dead debauchery
In art, in belief, their venturing ensnares;
So go ye forth and battle gloriously
To fuse the dream with rare reality.

ECSTASY.

By C. H. A. BJERREGAARD.

SOME readers will remember that in a previous essay I emphasized the necessity of becoming "living channels of ourselves;" that those who were not "living channels of themselves" were neither free beings nor partakers of the New Life mainfest in our own day. When I say that the ecstatics (such as I define them) are living channels of themselves, I have given an additional explanation of that phrase.

This essay will throw further light upon both subjects; upon ecstasy and upon being "living channels of ourselves."

Ecstasy is an important and delightful study. It is not abstract; it does not require a special talent. It is intensely practical. It is neither a matter of learning nor adornment. It is self-revelation, self-illumination; it is the means and the end of self-realization.

I mean ecstasy in the sense as I shall describe it. I say further that ecstasy is most difficult to understand, if our definitions are not right and if we do not examine closely into the nature of our experiences.

Let me begin with definitions and clear away many of the senses given the word ecstasy, and with which I shall have nothing to do. The word ecstasy connotes a large variety of phenomena, real or pretended, natural or evoked, and usually in connection with religious phenomena. It is also used freely by poets in their imaginative thoughts, and all lovers use and experience it at least once in their lives. The true artist desires ecstatic raptures, that his work may be inspired. A noble child shows a peculiar joy upon its face, which fond mothers compare it to something transcendental.

You see how universal the phenomena are and how varied in the use of the word in common and careless parlance. As soon as we begin a searching inquiry into what ecstasy is, we are, however, in the midst of great difficulties because there is no uniformity in the use of the term. Not only do we find no uniformity, but we find the most divergent use of it. We are compelled to distinguish between natural and supernatural ecstasy; between phenomena produced by alcohol,

ether, nitrous oxide, opium, and phenomena produced by music, dances, solitary contemplation, or by physical disciplines or religious conditions, such as those usually described in the Old Testament as "and the spirit of Jahweh came upon him."

A study of ecstasy and a few experiences soon lead us to distinguish between the phenomena produced by narcotics and those of hypnosis. We see a vast difference between ecstatic conditions, created in hospitals by hypnotism or by auto-suggestion, and those ecstatic conditions that arise in a normal mind. It is an old saying that a smile upon the face of a new-born babe is a reminiscence of the heaven from whence it has just come. The word ecstasy is used in these and many other senses.

The word as it appears in the dictionary is not older than Philo-Judaeus and the Alexandrian philosophers. But it would seem that the phenomena connected with it are as old as mankind. Ecstasy is common among all nature people, and in antiquity was considered a sign of favor with the gods, spirits and supernatural powers. It was a "sacred disease." One of the six philosophical systems of India, the Yoga system, is what I shall call simple or natural ecstasy. Yoga teachings seem to be as old as Hindu metaphysics. In classical philosophy and religion the phenomena described under the word enthusiasm are the same as those we call ecstasy. In early Christian literature the ecstatics are called theophoros or "godbearers," and "pneumatophoros" or bearers of spirit.

Hospital phenomena are usually convulsive and repellent. Those of a normal mind are always accompanied with noble attributes of the body, and the thoughts uttered are coherent and elevated. We observe also that induced ecstasies annihilate the mental faculties, while natural ecstasy, according to the mystics, creates not only an experience of fullness, but a super-abundance of intelligence, and an increased activity of the faculties.

Another sense in which ecstasy is used is that of the spiritists. That of which they speak is not ecstasy, but trance, and has none of the exalted qualities of ecstasy, such as you shall hear it described. Spiritistic ecstasy or trance gives only twaddle, commonplace stuff. It has not added one thought to

human knowledge. The mediums only rehash the common fallacies of the ignorant, and never transcend themselves.

I ought also to mention the rationalist view, a narrow and poverty-stricken view totally incompetent to deal with celestial phenomena. It holds that the ecstatics were and are self-deluded. Before the rationalist can begin to conceive what ecstasy is, he must himself be brought out of self-delusions.

All the phenomena mentioned must be examined and classified if we would make an exhaustive study of ecstasy. I shall not do that. I mention them just to have done with them.

I will endeavor to characterize one aspect, only one aspect, of ecstasy; one that is worth cultivating, whether we are religious, philosophical, mystics or lovers.

I will speak of ecstasy as a form of the Inner Life, and only speak of its opposites in order to bring it out more clearly.

I will begin by a description of ecstasy, which is a total misunderstanding and misrepresentation of what it really is. I would not mention this if it were not advocated by scientific men. I would rather not waste any time on the scientific misunderstanding, but for the sake of completeness it is necessary that I should speak of it.

The materialist's definition of ecstasy reaches no further than the nervous system. Ecstasy is said to be a condition of the nervous system, characterized by immobility, suspension of normal sensory and motor functions, and rapt concentration upon some limited groups of ideas. In the words of Maudsley: "After sustained concentration of the attention on the desire to attain an intimate communion with heavenly things, the self-absorption being aided perhaps by fixing the gaze intently upon some holy figure or upon the aspirant's own navel, the soul is supposed to be detached from the objects of earth, and to enter into direct converse with heaven; the limbs are then motionless, fixed in the maintenance of some attitude which has been assumed, general sensibility is blunted or extinguished, the special senses are susceptible to the impressions which usually affect them, the breathing is slow and feeble, the pulse is scarcely perceptible, the eyes are perhaps bright and animated, and the countenance may wear such a look of rapture, the fashion of it be so changed that it seems to be transfigured and to shine with a celestial radiance." This is the way the famous pathologist, Maudsley, describes ecstasy. But he has not described ecstasy at all. He has described

catalepsy and hypnosis and trance—three forms of abnormal conditions.

I claim that ecstasy is a normal condition, a condition of high soul development, and I claim that all reach it. In fact, it is so simple and normal a condition that those who do not experience it are abnormal. Neither rank materialism nor psycho-physics of today can ever give a satisfactory solution of ecstasy, because both leave out the psychic side of the subject. In ecstasy, as you shall see, there is a union of all the personal elements. Such a union is inconceivable to the materialist and the psycho-physicist, because none of them have experienced ecstasy. Only by experiencing ecstasy can we know what it is.

A vast progress in the understanding of ecstasy is found in idealistic philosophy. Ecstasy is here considered a subjective state. Again an extreme, but one far more in harmony with the subject than the views of materialism and psychophysics.

In the history of development of human thought, it was New Platonism especially which defined ecstasy and brought it into human life; not yet as mysticism, however, but as philosophy. New Platonism followed upon the Epicurean, Stoic and Sceptic Schools and declared that since all these three had failed to satisfy human craving for absolute truth, and had shown that neither objective knowledge nor dialectic mediation can help man to find himself and to come to a reconciliation with the Universal, the only way left is to leave all positivism behind and mount up on inner or mystical roads, and by immediate beholding, or ecstasy, to seek the desired communion.

Immediate beholding should here be understood as contemplation not by means of intellectual reasonings or observation of facts, but a spiritual communion through intuition. It was declared that all possess an intuitive perception which is absolute and infallible. This intuitive perception has its root in what Genesis calls the Divine Image, in which we are created, and in that which religious philosophy calls Divine Immanence. Both expressions mean that there is an intimate and direct relationship, one of union, between the so-called opposites—God, Man and Nature. The term "immediate knowledge" indicates a real identity. And all thinking asserts that we need only to discover this identity; and, by making it a

practical realization in our lives, we become reconciled to the Universal, or rather become universal ourselves.

This, then, is the meaning of the New Platonic immediate beholding, or ecstasy, and you at once see the difference between it and the pathological description of Maudsley's. And you can wish that you were accustomed to it. Still greater progress in the understanding of ecstasy is found in spiritual religion.

Spiritual religion cultivates the states called ecstasy in such a way that divine action upon the soul becomes possible and acquires a considerable force and is so strong that all, or almost all, outside communication with the senses are interrupted. For instance, we are so completely drawn upward or inwardly that voluntary movements are suspended—not impossible, but suspended. The testimony is that the devotees cannot come out of prayer at will. That is to say, the devotee is no longer in a passing mood of prayer, but in an eternal condition; a state beyond time and space; a state of contemplation, or beholding of the divine, in which the praying one neither can nor will interrupt himself. If he could and would interrupt, he was under limited conditions and not in the eternal ones. It is therefore seen that the devotee is still free, though rapt and the senses interrupted. That the devotee is free is the essential element. Take the freedom away and all spiritual value is gone. No influx that robs us of freedom is profitable for the Inner Life.

Observe the words I used: "all outside communications with the senses are interrupted." The meaning is, that sensations no longer penetrate the soul (which is man's normal condition), but the soul penetrates the sensations so thoroughly that not only do they not dominate or lead, but they are so completely permeated by soul that they have lost their sense characteristics and have become transformed to soul. This distinction, between the senses penetrating the soul and the soul penetrating the senses, is vital. When the soul penetrates the senses, then the Higher embodies itself in the lower. That is the characteristic of ecstasy when properly understood. When the senses penetrate and dominate the soul we get catalepsy, trance, undesirable conditions. Thus is ecstasy understood by spiritual religion.

Materialistic writers and students of ecstasy have either not understood or have purposely refused to study thoroughly

the suspension of normal sensations. They say that in ecstasy the limbs always become immovable and that the ecstatics cannot speak, nor walk, nor make gestures. But that is not true. The materialist's description of ecstasy is false and defective. Have nothing to do with it! Catherine of Sienna, Catherine of Ricci and Mary Magdalen of Pozzi, spoke during their ecstasies. Mary Magdalen of Pozzi also walked during her ecstasy. I have myself heard an ecstatic pronounce a special "call" over me to do a certain work. He did it in a normal manner, but with a power that made me tremble and threw me into ecstasy.

Not only our intelligence is not impaired; it is greatly amplified and raised to truths beyond the strength of human understanding; more, the intelligence is raised beyond intuition and to an infinitely higher order.

The "call" which I have mentioned presented itself to me as rational and with a force so direct that it caused an illumination upon my body, soul and spirit; a revelation about myself. I am sure, if that ecstatic condition had not come, I should never have obeyed such a "call" through a long life, as I have obeyed it. It would simply have grown dim with age and finally vanished. Instead of its disappearing, however, it is stronger than ever, and to me it remains a revelation of my essential character and destiny. In it I found myself, and my gratitude is unbounded.

The truth is that in ecstasy there arises a new faculty. St. Thomas says that the beatific vision is alone capable of compelling the will absolutely. That is wonderful, because the will in us is ordinarily supreme and even tyrannical. That was exactly what I experienced.

Again, in ecstasy there is a recovery of fullness. And what is fullness? Let me try to explain. You and I are souls in the form of Man; but, individually, we are in the shape either of men or of women. In ecstasy we drop the shapes of men and women and stand before the Universal in the Form of Man, and that is wonderful and most desirable.

Our shapes as men and women are wonderful and we ought to be thankful for them. Old traditions tell us that the angels envy us our bodies because they realize their defects. They understand that our bodily shapes give us a fullness which they do not possess. Nevertheless, in ecstasy we rise above shape to pure form. Shapes belong to the tangible

world, but form is the intangible, yet the real world. The world of form is fullness; that is, it is the inexhaustible will whence flows all new life. Again, fullness (fullness in ecstasy) implies a recovery of all our past lives in their essential character and power. This recovery of our past degree of life is most essential, because we cannot consciously and volitionally enter upon the Path without such recovery. It will be seen that ecstasy, as I have described it, should be sought for.

In addition to what I have already said about fullness, I want to say that to us of this modern day ecstasy cannot be what it ought to be and what it really is unless we drop all dualistic ideas. Dualists have no fullness of life. They can have only one-half.

Our Occidental ways of thinking have hitherto been thoroughly moulded by Platonism and Christianity. While we owe these two powers a debt which is hard to pay, we must nevertheless leave these behind us and put ourselves in relation to another power, the power of the New Age. The New Age is not dualistic. The New Age is monistic—though not in the sense of Monism as now preached by a few philosophers. It is monistic in the sense that it is a new spiritual factor come into our lives; it is an entirely new element that manifests itself in human personalities, in actual living, and not in thought merely. The New Age is a Life, not a philosophy or a system. It is not a theory of the schools, but is revealed in human self-expressions. The New Age is not science, but the call of the whole; it is not external law, but rather a subjective and personal authority manifesting itself as a world-order, which we have to study before we can fully understand it.

If we put away the bias of the philosophy which Platonism and Christianity have brought into the mind, we shall be able to live in ecstasy, such as the New Age has made possible. Let us therefore in connection with the subject of ecstasy begin to study the New Age Life with energy and the devotion it calls for.

My explanation of ecstasy is this: We talk about the deity and endeavor to express ourselves in terms without limitations. However defective our language may be, we point in the directions of the infinite and eternal. When we wish to express that the deity is not altogether removed from our plane, we speak of revelations and usually refer to two forms,

and call them Nature and Man. All that is logical enough. Nature and Man can easily be shown to reflect divine nature. All our sciences and arts express these reflexes. But mystics go much deeper. They not only speak of nature and man, and do it in terms that rival the sciences and the arts, but they also know what they call Eternal Nature and Eternal Man.

When mystics are in ecstasy they are not merely natures and men; they are full of the eternal nature and the eternal man. In speaking of ecstasy from the standpoint of mysticism, I therefore say that it is a manifestation of the eternal nature and the eternal man in the recipient of that grace.

What is Eternal Nature? When we ordinarily speak about nature and about man we understand divine manifestations in time and space; not so the mystics. They speak, as the phrase clearly states, of a divine manifestation in eternity and not in time and space. They speak of a divine manifestation within the Divine itself. Our not out-going into time and space, but our in-going towards the Divine center and one that benefits the Divine itself and the Divine only, as far as the mystics know.

The eternal nature is in the everlasting Now, and does not pass through successive shapes of past, present and future. It simply *is,* never was nor will be. That is true reality. Successive nature, or nature as we speak ordinarily about nature, is not true reality, but only form of eternal nature.

In ecstasy the mystic soul passes beyond all manifestations, be they natural or human. It passes into the eternal nature and into the eternal human. It passes beyond its own creeds and into the incommunicable. In ecstasy the yearning soul cannot endure the trammels of the historical creeds; these sink into insignificance. It revels in essentials. The soul seeks not God's gift, but God himself; it craves the innermost and comes into personal contact with Divinity.

St. Augustine wrote a work in fifteen books about the Trinity, but forgot all his learning at that moment in Ostia when he and his mother rose in ecstatic meditation to what he called the Presence of the Soul, lifted above itself and above all words and signs. He forgot all about the Trinity and knew Oneness only.

In his most exalted vision in Paradise, it was characteristic that Dante beheld three empty circles, where he wishes to tell us he saw the Trinity. The circles were empty, and

why? Because they were manifestations only and not the eternal fullness of Oneness.

I look upon ecstasy as silence and solitude, but different from these when we produce them ourselves. Ecstasy has the same quality as silence and solitude. In ecstasy the world and the self are quieted and the ecstatic subject is certainly in solitude or alone, face to face with sublimity and the eternal.

Like the perfect silence and the true solitude, ecstasy realizes for us our peculiar relationship to the Highest. It is a continuous Inner Life of beholding and of devotion. It is a real and living assimilation of the Divinity and that fullness which ever streams out and readily flows into the devotee. It is this influx of Divinity, and the soul's freely giving itself to Divinity, that reflects the glories which outsiders can observe upon the face of the ecstatics. It is a transfiguration, created by the influx and the outflowing soul.

All ecstasy is not supernatural. There is what I will call simple or natural ecstasy. By simple or natural ecstasy, I understand an entire concentration and intense devotion of all the intellectual powers to the accomplishment of a given object. You will understand from this definition that the soul is active and not passive in simple or natural ecstasy. The soul re-collects itself and throws itself upon its desired object. In that re-collection and falling back upon itself it rouses its own divine image, and by that rousing it enlarges, elevates and invigorates itself and becomes a new being.

Such simple or natural ecstasy may take a religious form. It may also manifest itself in great deeds, such as Caesar's crossing the Rubicon, Hannibal passing the Alps, or Columbus' voyage to find the Indies. Without such simple or natural ecstasy there would have been no Socrates, and Paul might never have proclaimed the unknown god before the Athenians. This form of ecstasy is indispensable in all aspirations. It is the power that moves the great orator and the inventor; a Newton, a La Place, a Demosthenes or a Pitt. It is the same ecstasy in its reflex form that shines upon the successful wooer of love, and upon a Mozart hearing new symphonies; and, surely, it shone upon the face of Goethe on that morning when his genius called him to be a poet.

Not only is it in "thoughts that breathe and words that burn" that this ecstasy may be observed, but it may be seen even under conditions where people would least expect it.

Ask military leaders who have led men on to hopeless attacks, but attacks that were necessary to save large bodies of their army. They will tell you how, reeling and staggering, but with glory upon their faces, men will go into the very jaws of death. Reasoning about such narratives, the psychologist will explain to you that though the will of such men seems to be the determining factor in their struggle, it nevertheless is paralyzed for the moment by a motive superior to itself and is partaking of a master-spirit.

We need not go upon the battlefield to look for this phenomenon. Often, very often, in daily life, we come across people, heroes and heroines, who cry out: I know no defeat! I can and I will overcome all obstacles! Look upon their faces and you shall know what ecstasy it. You shall feel that there is many a heart pregnant with celestial fire, though you had never suspected it. Such forms of ecstasy are volitional and conscious. They are healthy and should be cultivated.

In his "Elegy In a Country Churchyard" Gray speaks of "waking to ecstasy the living lyre."

Shakespeare makes Hamlet say (Hamlet II., line 102):

"This is the very ecstasy of love,
Whose violent property foredoes itself,
And leads the will to desperate undertakings."

What does this mean? Is there a force which may be called ecstasy and which is objective? It has been said by some that the ecstatic condition is electric. That designation is unfortunate. It does not describe ecstasy. No electrical sparks can be drawn from a person in ecstasy, which ought to be the case if the condition was electric. Even if the word electric is used in a symbolic sense, it is wrong and misleading, because none of the spiritual phenomena of ecstasy can parallel electric phenomena.

It may be possible—at least with some reservations—to say that in ecstasy we are filled with pure life force or a pure life fluid, but even such terms are misleading and create difficulty because we are compelled to explain what we mean. Nevertheless I am disposed to use them and to do so in harmony with many psychological and biological schools of today.

I have spoken of the New Age Life, which is manifest among us. This New Age Life is a force of a power active now. It is not a biological phenomenon; nay, it is something added to human consciousness in these days. It is added and

quite manifest in all the movements, social, mystical and otherwise, which distinguish the mental atmosphere of today from that of even a few years ago. It is this force which, as never before, is manifest in ecstasy, and especially in ecstasy of our own day. As a force it is not a matter of fact like the so-called physical forces. It cannot be handled scientifically by measure or weight. It is an influence, a character, a value given to human life of today, and infused into all New Age people and into them alone.

While it is not a matter of fact like the so-called physical forces, it is nevertheless a matter of fact in a sense far more profound. It is that influence you feel and which thrills you when you hear those speak of whom you say that they are bearers of the new, and prophets sent into the world to awaken it to a new reality. This force which manifests itself peculiarly in ecstasy is an aliveness, incalculable and indomitable, which must be counted with if we will understand ecstasy and wish to come under its influence.

What is it that takes places in the soul during ecstasy? I have spoken about the eternal nature and eternal man as revealed during ecstasy. I will continue the subject by speaking of that which Christian mystics say takes place in the soul during ecstasy.

A common statement made by Christian ecstatics is that they have seen the "Blessed Trinity." Such a statement is incomprehensible unless we are what I have called "living channels" of ourselves. No abstract explanation of the Blessed Trinity will suffice. But those who have become living channels of themselves will, in virtue of their own trinitarian say that they see the "'Blessed Trinity."

In St. Teresa's life, written by herself, it is said that a "rapture is absolutely irresistible." In her work entitled "The Interior Castle" she speaks of being "almost like one drunk"; and of being in a condition of "excessive gladness and delight, which is so extreme that the soul appears to swoon away and seems on the point of leaving the body." She also tells us in the same work that "while the soul is in this ecstasy, our Lord favors it by discovering to it secrets such as heavenly mysteries and visions. . . . Though the recipient is incapable of describing them, they are deeply imprinted in the center of the soul and are never forgotten."—"In genuine raptures. . . . I think," said she, "God ravishes the soul wholly into Himself, as one who is His very own and His

bride." In another place she says: "Although no words are pronounced, the spirit is taught many truths"; in fact, she says that in ecstasy we gain a wonderful "perception of the greatness of God and we gain self-knowledge and humility and finally a contempt for all earthly things."

All saints speak in the same way, yet I will quote a few more passages.

Angelo di Foligni, an Italian ecstatic, says in his "Visions and Instructions": "When the most high God cometh unto the rational soul, it is at times given her to see Him . . . without any bodily form, yet the soul sees God more clearly than one mortal can see another, for the eyes of the soul behold a fullness, spiritual not bodily, about which I can say nothing at all, for words and imaginations fail me." What she means may possibly be clear from another quotation from the same work: "My soul saw the unutterable Power of God and it saw the Will of God and His Justice and Goodness." By these terms she means the Attributes of God. I believe that when she saw God without bodily form she saw these attributes. If that is not the meaning, then the following words may explain what takes place in ecstasy. In the same work she further says: "When the soul is lifted above herself by the illumination of God's presence it is placed in the bosom of God and God in her." I shall not venture to comment upon such words. They seem to declare a full and complete union of the soul with God.

John of the Cross also says something that seems to be of value for an understanding of ecstasy. He declares in his work, "The Living Flame," that in ecstasy "we know the creatures in God and not God in His creatures." You hear in this declaration not an enthusiastic philosopher raving about God and God's presence in creation, a truth common enough, but you hear a soul speaking down to us from sublime heights, in which the creation is lifted into the divine and is in union with it. That is quite different from a divine immanence in creation. It is a statement which means that John of the Cross saw creation finished in its evolutionary course and finally returned into the bosom of God whence it had sprung. What an amazing statement! He saw both the evolutionary and involutionary course of the cosmic life!

In another of his works, "Ascent of Mt. Carmel," John of the Cross explains who are capable of such ecstasy. He

says: "It is only a soul in union with God that is capable of this profound, loving knowledge, for it is itself that union."

Tauler is perhaps the one who speaks most practically about ecstasy. In his sermon for the second Sunday after the Epiphany he says: "God desires to dwell in the superior faculties of the soul, the memory, the intellect and the will, and to operate in these after a divine manner. This is his true abode, His field of action; it is there that He finds his likeness. It is there that we must seek Him if we desire to find Him, and by the shortest way."

This is practical and an advice we can all follow. By following it we attain ecstasy such as Tauler experienced it. He says a great deal on the ecstatic conditions, but space forbids more.

The venerable Marina de Escobar, a Spanish ecstatic, is also explicit. She saw the Divine, in ecstasies of a divine river, of a divine ocean, a divine tower. Those who have studied symbolism can learn much about ecstatic conditions from her.

I must conclude. There is scarcely an end to Christian descriptions of ecstasy. I will only add one more testimony which explains something which is missing in all the foregone. Alvarez de Paz, a Spanish ecstatic, explains how it is possible for the soul to see God. "It is possible," he says, "because eyes are given unto the soul by which she may see God."

Is an ecstatic condition desirable? The answer depends upon what is understood by ecstasy. It is not desirable to get into a condition which deprives us of consciousness and free action of will. It is not desrable because we then lose the essential quality of a rational life and become an easy prey to diabolical influences, or at least subject to influences which prevent our free development; and being unfree is the greatest loss we can meet.

Understood according to materialism, as defined by Maudsley, ecstasy will produce undesirable effects. In that sense ecstasy is not desirable. Ecstasy as defined in spiritual philosophy is desirable. . By examining your passional life you may see the benefits of ecstasy. Our moral strength is conditioned by our spiritual passions. Our passional life is our character. This being so, and when I repeat that ecstasy strikes principally our passional life, that it nourishes it, its value will readily be seen.

Let me put this in another form. If we do not have the

enthusiasm of our profession, we shall never succeed, either in the understanding or the execution of it. The enthusiasm of our profession transforms it and makes excellence. Again, if we do not have enthusiasm for our loves, we shall never reach the mystery of love. And the enthusiasm for our loves means that we transfer ourselves into the beloved one—and the beloved has no doubt about the reality! It is that transfer that proves the truth of words and promises. Such transfers in love strike the passional life in the lovers and build their characters.

I must say something about Jesus as an ecstatic. It cannot be denied that Jesus, everywhere in the Gospels, is represented as a clear and harmonious personality, settled in himself and in God. His is not a life of inner conflict or struggles with himself. He never lost his personal identity and declared himself somebody else. He was never hallucinated, or afflicted with alienation of mind. He acted like a rational mind and never gave way to an impulse. But while he thus was so truly self-poised, he had what I will call the enthusiasm of himself. He was always in a gentle glow, and rarely in flame. The blazing flames on the hearth rouse the imagination and start dreams of the mind; but when the flames have died down and the fireplace is full of glowing embers, then there comes a genial warmth over our hearts and our passional life is roused and we become confidential. I emphasize these points because they characterize a sane ecstasy, one we all should seek and which we may have in the most natural way, because it is our birthright. Those suffering from frenzy, or artificially produced ecstasy or trance, become disturbing elements in human society. But Jesus' personality never fell apart in that way. He was never convulsed, frantic, epileptic, or seized by demons. Like Jesus, we should seek to be full of God, and that we may be without madness or the so-called "sacred disease." To be full of God, or to be filled with the Holy Spirit, means that our mere human intelligence is superseded, enlarged, expanded, lifted up.

If we should lose the co-ordinating power, then ecstasy would have destroyed our point of balance and become a curse. I cannot find a single instance in which Jesus is out of balance. I look upon his whole life as one of ecstasy, leading him inwardly to consciousness, a perpetual transmutation of his nature. Therefore, I point to him as the most excellent example for study.

I WILL LIFT UP MINE EYES.

BY J. HOWLAND.

AWAY from men's haunts there is a quiet valley rimmed by protecting hills. There are wild things in its woods and waters. If you should walk in those woods by the light of the stars, perhaps you would hear the trees whispering to each other of the long, long way they have to go before they can shake themselves from the earth force that holds them and become free, as are the swift deer and the birds.

Sometimes at twilight, when it is clear and the winds are still, you may catch a glimpse of the busy water sprites stringing glistening drops of dew on the blades of grass, that thirsty little mouths may find refreshment when the hot sun comes up in the morning; and if you look with eyes of love, you may find a rosy moccasin flower holding in its heart a luscious drop of honey to cheer some questing bee.

One evening as the moon showed like a shield of silver over the edge of the mountain that shuts in the valley from the outside world, I was standing by my window looking out over the tops of the trees, when away off where earth and sky meet in a soft blue haze it seemed that the trees and the birds, and even the grey rocks, were singing a vesper hymn as the sun went down. Peace brooded over the valley; the hymn echoed from the hilltops and ascended to heaven. Again and again was borne to me on the wings of the wind, as in a soft refrain, the spirit of the words, "God's in his Heaven, all's right with the world."

In my own heart I said: I will stay here always. I will learn the secrets which the spirits of the woods and the water whisper to each other. I, too, will find peace.

Then came a tapping on my window, which grew louder. And I said:

"Who are you and what do you want?"

A voice replied: "Come and see."

I opened the window and stepped out and stood before a Shining One. In his right hand he held a torch which blazed with a great effulgence.

Again, the Voice said: "Come and see."

I was afraid; but the face of the Shining One was kind, and I felt as when a little child and guided by my mother's hand. Fear left me. I looked at a great star hanging like a golden lamp over the valley.

And I said: "Oh, Shining One! what would you have me do?"

And he answered: "Come and see the world as it is."

The soft night wind rushed by my ears; the stars came close, as the swarms of fire-flies when you walk through a meadow on a summer night. The last sounds of the vesper song died away in the distance.

And the Shining One said: "See!"

Afar off I saw a beautiful city. Lights gleamed from myriad casements and a crimson cloud rose over the city as if the dawn had come.

And the Shining One said: "Listen."

And I heard sounds of weeping, and curses, and children crying, as if for lack of bread.

And I asked: "What has happened to this beauitful city, that such cries come to me?"

And the Shining One led me to a narrow window. Within was a dim light. Little children were trying to keep awake and labor by its poor, ill-smelling flame.

And I said: Oh, Shining One, help them!"

He replied, and his voice was sorrowful: "I cannot."

And I saw a mother, with a dying babe across her knees, knotting threads around pins on a cushion, that her sister might go daintily clad in fine lace.

And I said: "If her sister knew, she would help her; surely no woman would wear lace made of a baby's life blood and a mother's tears."

And the Shining One said: "Tell her."

Then the Shining One showed me grand houses, where no little feet ever came. The wealth of the Indies could not fill those homes; they were bare and empty.

And I said: "If my brothers knew the sweetness of a little head in the hollow of one's shoulder; if my sisters knew the joy that baby hands may bring; if they knew that some have risked life and ease and love of friends to have what they reject, surely they would welcome the sound of children's voices in their lonely homes."

The eyes of the Shining One were tender and his voice kind, and he said: "Then tell them."

Within a marble palace there was feasting and music and dancing.

And I said: "In this beautiful place there must be happiness."

But the Shining One held his torch low and said: "Look again."

And I saw Hate and Lust and Envy and Vanity and many more dark shapes stalking among the merry throng. Maidens smiled and young men laughed, all unknowing of the grewsome guests that mingled with them. Older people looked on and knew, but did not care, because custom sanctioned the presence of the evils in their midst.

And I said: "Oh, Shining One, have pity; tell them of the peaceful valley and the quiet life that awaits them there. Tell them of the little tired children, and of the babies who die because their mothers have no time to care for them. If they understood they would not suffer these things to be."

And the Shining One answered:

"If they will not listen to the voice of Conscience, neither will they heed the trumpet call of an angel."

The night was far spent and day was at hand, when, of a sudden, over the house tops flashed the sun's rays like swords of flame. And wherever its rays fell it was given me to see, as by the light of the spirit. In homes of the poor I saw Want and Hunger and Misery. In homes of the rich there abode Avarice and Greed and Discontent.

My heart was sore distressed, and I fell at the feet of the Shining One and prayed: "Oh, Shining One, take me not back to the quiet of the valley; I cannot find peace while these things be. Lend me your torch, that I may go among my brothers and my sisters and show them also."

And he said: "You may go into the world of men to help, but you must so live that you will be a torch. So shall you find the Gate of Heaven."

And I cried: "Surely none can find joy in Heaven while, with sweat of blood and tears, others tread the trackless wastes. Should I in some far time win my way to Heaven's gate, grant me that I shall come back again, and yet again, until my sisters' tears shall cease to fall, and my brothers shall look up and see the Dawn."

There was silence. As I raised my head the morning sunshine fell upon my face and I was all alone in the heart of the waking city.

INTERLUDE.

BY J. HOWLAND.

Lord of the worlds, take thou my soul,
Guard it in heaven high;
Let me live for a day the life of things
That play in the sun and die.

I would sport where the foaming breakers crash
And the stormy petrels scream;
I would sing in the nightingale's sweetest song
While the listening roses dream.

Oh, to ride on the wings of the tempest wild
When ships go down to their graves!
Oh, to sail in the nautilus' fairy barque,
O'er enchanted summer waves!

Let me glow in the lightning's blinding flash,
In the bolt that carries death;
Let me lie in the gold of the lily's cup
And swoon on the south wind's breath.

I would grow with the pearl, in its prison shell,
I would soar where the eagles soar,
And throb where the pulse of the forest throbs
When the lords of the jungle roar.

I would drift with the stars to the farthest sun,
I would know what the wild bees know;
(Let thine angel never bar the way
Or conscience voice cry: No!).

Tossed by the tempests, cleansed by thy seas,
Reckless of human pain,
Lord, after a million, million years,
Give to me my soul again.

ANCIENT ABSURDITIES.

By Francis Mayer.

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
"To understand a proverb, and the interpretation; the words of the wise, and their dark sayings."—Proverbs I., 5, 6.

NOT long ago a prominent American scientist had the courage to publicly express his opinion that our century will see the rehabilitation of the Alchemists, who were the first in the West to announce the unity of matter, the sameness of matter and force, and the transmutation of metals. Their entire system was based on these facts, about which modern science is only in the beginnings to learn since the discovery of radium and helium.

In other fields also the trend of modern progress tends toward the restoration of ancient wisdom. An interesting question is which branch of the old sciences will be next to come up for rehabilitation? It may be psychology, for it has already undertaken the externalization of the double, and what with modern research and experimentation, with hypnosis, the externalization of sensibility and motoricity, psychology as a science is catching up with the progress of chemistry. In this field, however, practical demonstration is attended by great difficulties, so that considerable time may elapse before we have the full rehabilitation of psychology. In the meantime, let us look at the subject of aviation, the latest achievement of human ingenuity. In this connection we may fancy the old Roman augur to step forward and ask us to revise our opinion concerning his business, the foretelling of the future signs, especially from the flight, the singing, and the feeding of birds.

Truly, at first glance, it would seem rather hard to take him seriously and to forget that rather caustic question: How can one augur meet another augur without smiling? There is little doubt but that in ancient times, as in ours, fortune-telling was at least ninty-five per cent. fraud. It is also probable that imperators, consuls, magistrates, priests, used the augurs as handy tools with which to make the people do their bidding under the guise of divine commands. But even when these matters are taken into account, it is not easy to understand how, during "the grandeur that was Rome," an institution could be allowed to develop to such proportions and

have such influence in public and private life; and without any scientific facts, to have the approval of so many fine minds. How was it possible without success to keep this business alive, and without newspapers, to fool all the people of that time? It would seem more probable that Divination, as practiced by the augurs, was in some remote era truly a science, and which later on, just as with religions, became more and more interwoven with superstitions and absurdities until it at last degenerated into mere ceremonies and superstition. H. C. Agrippa in his occult philosophy (Vol. I. ch. 55) states, that such a science was founded by the "old theologue, Orpheus," and that it was based on the ability of birds and other animals, to see, by what he calls a nature-sense, and which Paracelsus termed "Seeing by the light of nature." Agrippa treats this subject in three consecutive chapters, which are mostly quotations from older authors. It is interesting reading in which one will meet with many of our present day superstitions. In it he makes some strange statements as for instance that by spreading his wings a rooster may frighten a lion.

Later on, the astrologer Gaffarel (Curiositer inonyes 1650 p. 271 et pass.) strikes the right keynote to the understanding of at least the reason in divination by the flight and sounds of birds. He points out the fact, that birds are better acquainted with the air than men are, because in performing their movements and in finding their food they depend on conditions of the air. The high soaring eagle, without propelling himself by the wings, either uses the air currents to carry him, or, as has been recently suggested, is able to develop in himself certain electric currents, by which he counteracts gravitation and is propelled. If this latter hypothesis is true, it will throw a new light on Tradition. In Tradition the eagle was selected to symbolize the soul, as being able to free itself from "gravitation," from the fatal attraction of the earth, which necessitates rebirth? Investigation proves that birds are more sensitive than men. In coal mines where dangerous gases are suspected, the men carry a canary with them; the bird is overcome before the less sensitive men or their instruments can detect the presence of the gas. It seems that the bird's sensitiveness is not limited to detecting the movements or composition of what we usually call air, but that it extends to the finer air, the ether. This may have been meant by the an-

cients, when they claimed that birds are able to sense nature; a sense which Rama Prasad, in his "Nature's Finer Forces" (third edition p. 164), calls sensuous lucidity," the power of the senses to perceive the changes of the prana. T. Subba Row in his "Esoteric writings" (Thoughts on Kama Loka) refers to the sensitiveness of crows for detecting astral figures. Crows were often used for purposes of divination.

It is natural that birds are not only familiar with the currents of air, but with influences which we cannot observe; and, also, that they are sensitive to the changes of prana, to the tattwic waves; that as they are impressed by changes or movements in the air they, by movements or sounds, fly low or high, form groups, migrate early or late, sing or croak; in short, that influences of the air cause them in some way to act differently from their usual habits. Hunters and farmers have in all ages observed unusual behavior of birds from which they made reliable forecasts concerning not only the next weather, but sometimes for the next season. For instance, the early migrating of birds is an indication of an early winter. The movements of the air especially the changes of prana—are not only closely connected with metereological conditions, but also with seismic phenomena. Some authorities in Occultism claim that epidemics are likely to follow such changes, or, at least, that their spreading and activity depend on such changes. Let us suppose that the actions of the sensitive birds are observed through a long period; not by hunters and farmers, but by adepts who sense tattwic waves, observe air movements, who detect the underlying aereal and ethereal conditions which cause the strange actions of birds. Then we have the basis on which to develop a science, which will be more certain than present meteorology. This would be for the general public, who are able to observe birds, but unable to sense prana. Such a science would be welcomed just now, when so many aviators are upturned by unexpected puffs of air, or fall through "a hole in the air," or are benumbed in higher regions by "ethereal intoxication." After all, and considering that foretelling from signs by the birds (signa ex avibus) was usually limited to local affairs and matters of ordinary life, the augur seems to be at least entitled to the benefit of a reasonable doubt, that his business was not merely "nature-faking."

But there are scores of statements in the writings of oc-

cultists of accepted authority, which are so evidently absurd that it is hardly possible to grant them even the benefit of doubt. One of them is the claim of the Alchemists that bees are generated from the putrefaction of bulls, or oxen, or calves. This belief seems to have spread over the world, yet everyone knows that it is absurd. Everybody knows that bees are not "generated" that way. But if an otherwise reliable author expresses such a palpable absurdity, and other reliable authors repeat it, then the inference is that the author does not intend that his statement be taken literally. The statement of evident absurdities was a favorite method employed by the ancients to impress on the reader or hearer that underneath or within the statement was a hidden meaning about which it would not be well to talk more openly, which cannot be revealed except by intuition. Jesus used this method in the parable of the mustard seed. The mustard is not "the greatest among herbs;" it never "becometh a tree." Everybody who listened to him knew that very well. But there is the esoteric sense? A few indications may aid those who have eyes to see and ears to hear. Spiritually, the human monad is the smallest seed. The subject of the parable is its development, and the respective possibilities of development. Herbs are comparatively small, reaching their ultimate development in one year or cycle; even the perenials do not become more perfected in subsequent years. Isaiah (XL. 7.) very significantly says, their development continues with each year. When fully developed they may symbolize collective entities (like the Asvattha tree of the Bhagavad Gita). In Kabbalistical parlance the birds of the air symbolize the spirits of the air.

Likewise, the statement of the Alchemists concerning the generation of the bees will be found to be an allegory with an important meaning. Porphyry in his treatise "Concerning the Cave of the Nymphs" (translated by Thomas Taylor), gives a good explanation from the cosmological point of view, but the allegory also admits an alchemical explanation. The bull, ox or calf, symbolizes the earth containing the seed; putrefaction is the disintegration of the seed to its parts; the spirit and the body or vehicle. Bees are flying animals (volatile), which produce honey by artfully mixing the pollen of flowers with dew. Honey was regarded by the ancients as a purifier and preserver, and sometimes as an intoxicating drink, as nectar or ambrosia, analogous to the same drink. On some ancient

Hindu pictures, bees are coming out of the mouth of a cow. In Mithraic symbols bees are shown as coming out of the mouth of a lion. In short, the parable teaches palingenesis, boiled down to a single line, but containing essential points.

Here is another sample of the art of hiding important occult teaching under an absurd garb, nature faking. The Egyptians believed that the lizard conceived in the ear and brought forth through the mouth. Let us try to analyze this. You may have observed that although most animals shun the direct sunlight, the lizard delights in it; it basks by the hour in the hottest sun rays, as if it wanted to soak itself full of sunlight? This first of sunbathers reminds us of the symbolical salamander, which according to an ancient absurdity is the only animal able to stand fire without destruction. The salamander is said to be like a lizard. This gives the key to the Egyptian belief. We may take the lizard to be a symbol of the mind which, when cleansed by fire, is able to stand a great amount of sunlight. As to the conception through the ear, Paul says (Rom. X. 17), "Faith cometh by hearing, and hearing by the word of God." The Greek word "pistis" not only means faith, but also loving belief, love indeed, the mother of confidence, which prompts faith. Faith came to Paul while on his way to Damascus. He saw a great light and heard a voice speaking to him. Hearing here means the psychic faculty of assimilating the sonoriferous ether akasha, by the brain; a faculty acquired in the process of regeneration, and which is necessary for the hearing of the "still small voice" as it is to hearing the "trumpet calls" mentioned in the Apocalypse. This sonoriferous ether or akasha, symbolized in Western Occultism by Saturn, the sower, is the first emanation of the Great Breath. The Great Breath contains in latent possibility every tattwa and every form. It is the seed. Hearing, therefore, means the receiving of the spiritual seed through the ear. "Christ cometh of the seed of David" (John VII. 42). That is to say, the spiritual seed is developed in the receiver of the Christ-Spirit, the Logos, spiritual Reason, the Word, which comes from the mouth.

That such is the true interpretation of this seemingly absurd Egyptian belief may be seen from two different sources. Jesus says (Matth. XIII. 19), "When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which

was sown in his heart——" ("As a man thinketh in his heart"). Again, "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit and bringeth forth . . ." In "An Eastern exposition of the Gospel according to the author, Sri Parananda, St. John (p. 220) quotes a Sage of India as saying: "The ear of the pupil is the female organ; the tongue of the Teacher is the male organ; the Word is the seed: this is how the (spirit of the) pupil becomes the Son." In this connection it is well to remind the reader that among early Christians it was a current belief that Mary conceived by the ear.

Not only were spiritual mysteries veiled in such seeming absurdities; in them the student will also find practical occult instruction. There is the famous, and so often ridiculed, "Man of Glory," which was reproduced in many old Grimoires, and recently by A. E. Waite. (The book of Black Magic, p. 276). "According to Albertus Parous Lucii Libellus, the Hand of Glory is indifferently the right or left hand of a criminal who has been gibbeted. The sorcerer obtains it as he can, and in the days of Tyburn Tree such requisites might have cost nothing beyond the personal risk of the adventure; it is indispensable, however, that it should be wrapped in a piece of winding-sheet, and this suggests that the criminal must have been previously cut down with a view to interment. Thus enclosed, the hand must be well squeezed so as to force out any blood which may possibly remain in the member, after which it must be placed in an earthen vessel, together with some zimort, saltpetre, common salt and pepper corns, all pounded. It should remain in this vessel for fifteen days, and when extracted should be exposed to the heat of the sun during the time of the dog-star until it is extremely dessicated. If solar warmth be insufficient, it may be placed in a furnace heated with bracken and vervain. The object is to extract all the grease from the member, and therefrom, in combination with virgin wax and sesame from Lapland, to compose a species of candle. Wheresoever this frightful object is lighted the spectators will be deprived of all motion, and the sorcerer can do what he will."

Waite dismisses the story with ridicule. To an occultist, the phrase "Hand of Glory" indicates the meaning. Glory is a technical term for aura. The hand of glory is the so-called psychic hand, by which some mediums are enabled to move

distant objects. The fact of the psychic hand has often been demonstrated, even in our time. With this clue the rest is easily understood. The gibbeted criminal is near at hand, depicted to the XII. Tarot trump, and called "The hanged man" (Le pendu). In its higher sense it symbolizes the most exalted "criminal"—but we now are only concerned with its alchemical sense. The trump in question is characterized by the Hebrew Lamed, a letter composing part of the divine name El, which was invoked by that most exalted criminal just before he gave up "the ghost." Now this letter corresponds with the zodiacal sign of Balance; a sufficient indication to the student, especially in connection with the circumstance that Lamed hieroglyphically designates the arm, and is the sign of expansive movement. The figure of the hanged man gives further explanation concerning the nature and also the means of such spiritual expansion. As shown on the Tarot card, the man is hanging by his left leg and the right leg crosses it, thereby forming a cross. His hands are tied behind his back and the fold of his arms forms the base of a reversed triangle, of which his head is the apex. Reduced to geometrical lines, it shows the well-known alchemical sign of sulphur, a triangle on the cross, which is here reversed. Consequently the hand of the gibbeted man, taking pars pro toto, hand for arm, simply means one side of the triangle, which is a certain current. The description indicates which side, by the cunning statement that it does not matter which hand is taken. This is the alchemical basis of the receipt; the veil which covers it is woven from alchemical terms in general use, so that the fabric may be sufficiently transparent. The winding sheet, the placing into an earthen vessel, is instruction for the regular alchemical process of putrefaction of the blood, squeezed out (don't squeeze it too hard) from the hand. Blood is mercury; heating is distillation; grease means the matter developed to the black; virgin wax is the same developed to the white; and, returning to the figure of the hanged man, there is the final development to the red. The instruction is clear and complete, and the "sorcerer" who is able to carry it out will find that the result claimed is not incorrect. But the experiment involves a greater personal risk than the one pointed out by Waite.

These few cases may be sufficient to demonstrate that such gleaning along the byways of Occultism is more than a mere

interesting pastime; that it is worth while to look deeply into the absurd statements, if the author is found to be otherwise reliable. This is not usually an easy task, yet it pays even in cases where the student is not able to penetrate the meaning. Try again! Such work develops the mind, like dumbbell exercise develops the muscles. Then during the work the light comes, often unexpectedly; intuition develops; the horizon enlarges; one will see things already known, but from their other angles. Such work shows the necessity of remembering the oft forgotten truth that occult authors are never to be taken in the literal sense. It is well to heed the warning of good old Dom Pernety: "Mistrust such passages as are easily understood at the first reading."

Lectoribus salutem!

GREEK GODS AND THE ELEMENTS.

By C. H. A. B.

THERE is everywhere a poetic disposition in the New Testament mind to introduce illustrations upon Jesus and his office, from theories about the elements, earth, air, fire and water. The tendency is not original with the New Testament. The practice is common in nearly all religions and in the early philosophies. In this connection it will be of interest, and of use in the study of the occult character that is presented in the Jesus picture, to hear how the Greeks connected their gods with the elements, and what they learned from such a study.

As late as Empedocles (about 484-424 B. C.), the names of the elements, earth, air, fire and water, are used by him interchangeably with Zeus, Hera, Aidoneus and Nestis. We are, however, only sure that Nestis is water; the identification of the other three is doubtful. Zeus, however, is described as "bright" or "gleaming," which seems to identify him with fire. Hera is called "the bringer of life," which seems to mean air, and which identification tallies with others elsewhere. If these identifications are correct, we then know that Aidoneus is earth. Most writers accept this view. But there is much in favor of the views of Knatz, Thiele and Burnet, who maintain that Empedocles meant Zeus to be identical with air (aether) and Aidoneus with fire. To Empedocles these four are "roots," from which come all things.

LIGHT AND SEEING.*

BY ALEXANDER WILDER, M.D.

"Light holds a middle rank 'twixt heaven and earth;
Doth on the verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the heaven-land."

IT has been repeatedly declared that light without shade was not visible to us. It has also been remarked that different eyes saw light diversely; the light of dark and night is most acceptable to the cat and owl, and colors of objects do not appear alike to different individuals. We now draw the conclusion that as there are different modes and degrees of sight, a greater perfection of the faculty may be arrived at, by which not only the shades of color may be more accurately discerned, but light now usually invisible may be descried with the eye. Professor Tyndall has predicted such an event. "If," says he, "we allowed ourselves to accept for a moment that notion of gradual growth, amelioration and ascension implied by the term evolution, we might fairly conclude that there are stores of visual impressions awaiting men, far greater than those of which he is now in possession. For example, Ritter discovered in 1801 that beyond the extreme violet of the spectrum there is a vast efflux of rays which are totally useless as regards our present powers of vision."

A distinguished scientist of Austria, Baron Reichenbach, seems to have in a degree verified Professor Tyndall's vaticination. The most celebrated savants of Europe—Berzelius, the great chemist of Stockholm; Dr. Gregory, of the University of Edinburgh; Dr. Elliotson, the president of the Royal Chirurgical Society of London—and numerous other eminent thinkers and scientists accepted his discovery as genuine. He employed about sixty individuals in the necessary experimentation, of both sexes and in different conditions of health. Generally, too, they were persons of superior culture and education. Among the men who witnessed his discovery are enumerated Professor Endlicher, of the Vienna Academy;

*This essay was written in 1879 by Doctor Wilder. Theories on the subject have been advanced since then. Yet the Doctor has anticipated these. His views are as interesting and suggestive to-day as they were then.—Ed.

Baron Augustus von Oberlander, of Vienna; Dr. Ragsky, Imperial Professor of Chemistry at Vienna; M. Karl Schuls, a known scholar in Natural Science at Berlin; Dr. Huss, physician in ordinary to the King of Sweden, and others of superior scientific attainment.

This was no less than the force denominated od or odylic, from the Greek term odos, a way or passage, and hyle or matter. From the description given, we may presume that the od is real force, anterior to its manifestation to the common senses. It was also called the odic light; but then, we need not haggle about names, for light is force and probably learned men will some day acknowledge that force is light. One writer whose authority is insisted upon as divine inspiration declares that life is inherent in the word of God, and is the light of mankind. I suppose that nobody doubts the omnific force of the divine word; Zoroaster tells that it was the agency that created everything.

The odic force is the energy that exists interior to the visible manifestations and phenomena that are recognized by everybody. Reichenbach himself seems to have considered it as the agent which made bodies magnetic, and even to produce the Aurora Borealis. I am not sufficiently familiar with the subject to pronounce upon this; and indeed am inclined very strongly to doubt it.

Candor, nevertheless, and the desire to become intelligent, will require that the subject be not dismissed after this manner. I would not presume that everything which we do not know is wonderful or supernatural; nor that what we do not understand is unreal. That the forces which we perceive about us are not elementary, but the exterior phenomenal displays of some energy behind them, I am fully convinced. Chemical affinity shows me this. Two bodies do not combine, except they are of opposite polarity; nor indeed do they adhere or cohere except there is careful adjustment of particles. What we call gravitation is itself dependent on a similar principle. We observe that bodies are attracted and repelled by the electric force and by the magnetic. It is equally true of gravitation. If the body falling to the earth should suddenly be reversed in polarity, so as to be exactly the same in condition, call it positive or negative, it would fly from the earth as though it had been propelled from a volcano. Watch the bird

in the sky dart rapidly toward the ground or the water for its prey, and instantly go back as rapidly upward, and we may perhaps see an example. It is hard to believe that the creature is strong enough in wing to make such motions; yet if it have the ability and instinct to change and reverse its polarity, the problem is solved at once.

It is very suggestive, too, that the writers who treat of the odyle as a force also speak of it as a kind of light. We need not wonder at this, for force and light are very probably identical. I know that we are in very deep water when we utter this; it is no small achievement of the understanding to learn this, and when it is learned it is a much harder task to explain it satisfactorily to others. It is fully as hard as Plato's own proposition: "To discover the Creator and Father of this Universe as well as his work is very hard, and when it is discovered it is impossible to reveal him to mankind at large."

That former remarks which I have made may not be misunderstood, I will here speak again about light and correlation of forces. It is no unfamiliar fact that the apparent character of objects are changed by their association together. We observe it in chemical unions every day. What we call space is the force which acts to make such curious transformations. Contiguous bodies change each other in polar conditions, form, taste and other properties. Cyanide of potassium is a deadly poison, but ferrocyanate of potassium is harmless. Separate the various particles, the iron, the potassium, the cyanogen, and we will find a diversity almost inconceivable. The correlation of forces is as curious and wonderful.

It is a common expression that one force may become any other. This is true enough for common purposes, yet I do not quite subscribe to it. Heat produces but does not become light; it evolves but is not transformed into electricity. With this qualifying reservation, I would declare that light is force. The odic or odylic light is therefore the odylic force. Being purer than what we know as light, being relatively without shade, it is not perceived by individuals of grosser sensibilities, any more than a color-blind person sees a green color. He may think those insane who believe in such a color, but we would know him to be wrong. Tyndall declares, as we have quoted, "that there may be stores of visual impressions awaiting man, far greater than those of which he is now in posses-

sion." The odic light, or first ether, is doubtless to be classed in this category.

Plato has represented the eyes as formed from such an element. "They found the body of the eyes to consist of fire—not enough, indeed, to burn, but to give a gentle light suitable to each day; for they caused the pure fire contained within us and related to it, to flow smoothly through the eyes and in dense quantities throughout but condensed it more especially in the middle of the eyes so as to conceal all the grosser part within, and allow only the pure to filter through. When, therefore, the light of day surrounds the stream of vision, then by the mutual contact of similar bodies with each other one well-adapted body is constituted, according to the direction of the eyes, wherever the light proceeding from within resists that which falls on it from without. But the whole becoming similarly affected through similitude, when it touches anything else or itself is touched by another, then the motion thus produced diffuses itself through the whole body even to the soul and causes that sensation which we call light."

I will make no attempt to simplify or explain this language, as I quoted it only to show that the ideas had been anticipated twenty-three hundred years ago by the greatest of the Greeks. What we care most for is demonstration, in order that we may have a satisfying idea, as "elenchos or conviction of things not seen." That the eyes are luminous from a light of their own is a fact generally recognized. Certain emotion gives them peculiar expression, enabling them to be seen in the dark. In like manner there is a certain luminosity about the nerves themselves. We need not wonder at this when we bear in mind that the warmth of the body depends on conditions of the nervous system, and that the nervous plexus about the stomach furnishes heat for the body. If heat can be furnished which is perceptible to the senses, so can light. Perhaps only certain eyes can see it so as to contemplate it, just as it takes eyes not color-blind to distinguish certain shades of light.

The halo or circle of light which ancient painters placed around the heads of the gods, and modern ones about the heads of Jesus and Mary, was the odylic radiance. Some individuals see light as sparkling about the head, hands and other parts of the bodies of particular persons. It is witnessed in the magnetic passes. Some profess to behold them from a magnet. I have not given this subject much study, but have tacitly

accepted it as probably correct. There is great difference between the sensibility of individuals; one tastes much and another little; one feels heat when another is chilly; one sees hundreds of shades of color where another beholds but a single one. So I presume it is in the case of the odic light. We witness animation on an individual's countenance and call it light; I see no reason why colors, radiations, sparks and the soft diviner light may not be visible to such as have eyes.

In propounding these hints, we are not altogether unscientific; in other words, we are not beyond the bounds which some modern scientists endeavor to set up as a prison to the human intellect. The Royal Academy of Medicine of France, long years ago, published to the scientific world that there exists an aura or vapor, a subtle exhalation—the something which Professor Crookes calls psychic force and Baron von Reichenbach the odylic force. They represent this as similar in nature to electricity or lightning, and capable of producing physiological effects.

If anyone thinks this imaginary, let him solve this problem: Quinia contains seventy atoms of O H C N. Strychnia also contains seventy atoms of the same, only it has two less of H and two more of C. What makes the difference except the force which each possesses?

Faraday found that 700 atoms of K combined with O and H made 2800 of hydrate of potassa—a fourfold increase. Instead of having increased to four times the bulk it had diminished to one-third of the original metal. He at once doubted whether atoms existed as matter. It is true that what we call immaterial forces are really the substance of things. I do not see matter. An impulse in the optic nerve gives the impression of form and color; but these impulses are caused by something else which stimulates the nerve. Let no one be annoyed or alarmed because all this has not been admitted in scientific circles. Of all minds, the scientific mind is the most liable to be enclosed and blinded by prepossession, because it is the most preoccupied with opinions and theories which have been formed already. Men do not believe what is true, but what they wish to be true. In every circle, when a new idea is propounded, the question comes up first, whether it has been accepted by any good orthodox pharisee. No chance is allowed for the common people.

Ralph Waldo Emerson pictures all intellectual knowl-

edge as rhythmic, or in grades of progress. At a given moment knowledge is surrounded by a barrier which marks its limit. It gradually gathers clearness and strength, till by and by some thinker of exceptional power bursts the barrier and wins a wider circle, within which thought once more entrenches itself. But the internal force again accumulates; the new barrier is in its turn broken, and the mind finds itself surrounded by a still wider horizon. Yet every such thinker is the target of abuse and insult and ribaldry. All history, however, is the story of the few against the many.

It is my purpose only to call attention to the mysterious force in ourselves and in all nature, which seems to be at the core of known forces underlying them, and which is recognized by persons of peculiar sensibility and witnessed as light.

We cited the statement that the sensation of sight was produced by a degree of heat. The first effect of the rays upon the black pigment is to raise its temperature. We have all witnessed the convex lens which will concentrate the rays of the sun to a common focus, and amused ourselves with burning objects by holding them at that point. The lenses of the eye in like manner concentrate rays which, at the focus on the membrane of Jacob, are hotter than that they seemed in their diffused condition. Draper declares that the eye cannot perceive rays which come from a luminous source the temperature of which is below 1.000 degree F., because such rays cannot pass through a stratum of water or through the humors of the eye. The various absorbent media stop all rays of low refragibility.

I would fix the impression that the ganglionic layer of the retina is the one which recognizes the sensation of light. At the point where the optic nerve enters the eyeball there is necessarily no vesicular or ganglionic structure; and hence light cannot be there perceived. This point is therefore usually called "the blind spot."

The retina being composed of three layers, the nerve tubules, the nerve cells or ganglionic vesicles, and the granular of molecular matter, all of which are transparent in health, the beams of light pass through them just as they pass through the atmosphere, producing no effect. We all know that the air above the earth is cool, and the more so the higher we ascend, whether by climbing a mountain or going up in a balloon. When, however, the rays of the sun come in contact

with the earth, whether land or sea, heat is produced with all its consequences. In like manner the rays pass through the layers of the retina, giving rise to no sensation till they reach the black pigment. Heat there is evolved, and the sensation of light created. Physiologically, the vesicular or ganglionic layer is rapidly decomposed by the increased temperature; the granular layer supplies the waste, and the tubular layer conducts the impressions thus produced to the optic thalamus. The function of the choroid coat, the arterial and venous capillaries is thus shown. It conveys arterial blood to the vesicular layer, so that its oxygen can hasten the metamorphosis and decomposition; and to the granular layer so that it can procure the material to replace what the vesicular or ganglionic layer is continually parting with.

The rods of Jacob transmit the impression to the tubules of the optic nerve to be carried out of the eye. The nerves of each eye converge together as they encounter each other at the chiasm. While, however, the tubules of each eye crossing at this point proceed to the opposite side of the head, the anterior branch of commissural tubules brings the eyes into such a relation with each other that the right side of each corresponds with that of the other, and the left side in the same way. Thus when the right eye looks in an outward direction, the left eye turning the same way also sees the same thing; and so, analogously, when the left eye turns outward the right turns inward. This causes the two eyes to act as one, and enables each to compensate for the defect of the other. The blind spot of each eye is rendered imperceptible by the arrangement.

Impressions made upon the eye do not fade away at once, but gradually. We seem to continue to behold an object for some little time. Hence if we whirl a burning stick before the eyes it will appear like a circle of fire. If after a period of repose they are turned to a light object, a spectral impression of the object will remain for some time. A luminous object leaves its impression on the eye for some time. Under certain conditions the image of an object can be revived at a future time.

Many curious examples may be given of this persistency of vision. Dr. Garini relates his own experience in La France Medicale. He had been diligently reading one evening, and fell asleep. Presently he awoke, and, looking at the wall opposite the bed, which was lighted by a lamp near him, he

saw it covered with printed characters of large size, forming words regularly disposed, and separated by lines like those in the book which he had been reading. He was not only able to see the text, but also the post notes, in smaller characters. The whole appearance was vague and indistinct; nevertheless, there could be no doubt that the image seen on the wall was that of the pages which he had been reading when he fell asleep. The strange apparition continued near half a minute, and during this period, if he closed his eyes, it was reproduced when he again opened them.

"When the impressions are very vivid," says Dr. Roget, "another phenomenon often takes place, namely: their subsequent recurrence after a certain interval, during which they are not felt, and quite independently of any renewed application of the cause which had originally excited them. If, for example, we look at the sun for a second or two and then immediately close our eyes, the image or spectrum of the sun remains for a long time present to the mind as if the light were still acting on the retina. It then gradually fades and disappears; but if we continue to keep our eyes shut, the same impression will, after a certain time, recur and again vanish; and this phenomena will be repeated at intervals, the sensation becoming fainter at each renewal. It is probable that these reappearances of the image, after the light which produced the original impression had been withdrawn, are occasioned by affections of the retina itself which are conveyed by the sensorium. In other cases, where the impressions are less strong and physical changes producing these changes are perhaps confined to the sensorium."

Sir Isaac Newton relates that he looked at the sun with the right eye only and not with the left; yet the impression was made on the left eye as well as on the other. If he shut his right eye and looked upon the clouds or a book with the left, he could see the sun almost as plain as with the right, if he but intended his fancy a little while upon it. More wonderful still, for some months after, when he began to meditate on the phenomena, the spectrum of the sun began to return, even though he lay in bed at midnight with his curtains drawn.

The sensation of light is purely mental. Any disturbance of the retina affecting the nutrition and waste gives rise to luminous impressions. The electric current, pressure, or a blow on the eye, will produce the sense of light and even of

colors. When the eyes are closed we seem to witness a large collection of persons and objects, which are more or less present with the mind. I do not say that this is all imagination, for I have yet to show what imagination is and that its creations are not necessarily phantasms.

I will treat a little farther upon the subject of light itself. That it is made up of atoms or is the product of waves of ether does not explain it satisfactorily. It cannot exist in either case except by virtue of a force to propel it, and we can get along just as well by understanding that light consists of force alone. Indeed, all that we call matter is force, and one force can be transmuted into another. Light consists thus of three forces answering to the three colors, red, yellow and blue. It is polar and therefore magnetic; it is electric in its properties; it is made palpable to our senses through the agency of heat. It produces chemical affinity, substances are changed and decomposed by its agency. The housewife knows enough of this fact to keep her tea and spices in the dark; a careless druggist lets his vegetable medicines be exposed and so become inert, or something else than what we take them for.

Light, then, is prior and superior to the other forms of force. It is evolved by them all—by heat, electricity, attraction, motion. This leads us inevitably to the conclusion that it is the energy behind and in them all. In the case of chemical affinity it is far more intense in the light; and no oxygen is given off by a plant, nor does a plant grow in the dark. Does this afford us any clew to the interpretation of the passage: "In him (or it) was life and the life was the light of men."

To return, therefore, to our subject, we perceive that with light so much above every other form of force, the sense which perceives it transcends every other. All of them are its subordinates and servants.

The color sense is regarded as the faculty to distinguish between various shades of light. Observe the phrase "Shades of light." Color is not really light, but its shade, the shutting off of light. Light reflected from objects enables us to see them, and the shade or obstruction is their color. If there was no shade or reflection we would see nothing. Really, however, the color is not a property of the object, no object which we contemplate has any color. The sense which we have of it is the real color. We generally let the majority decide the mat-

ter, by the uniformity of their color sense; and those who regard the thing differently are called color-blind. If these should ever happen to be in the majority, they would revolutionize all our notions, if not our canon of color. Orthodoxy in science, medicine and religious faith is an analogue of color-blindness.

The sense of sight is accordingly understood to be our faculty to perceive external objects through rays of light reflected from them, which enter the eye and converge so as to produce images which make an impression on the retina and through the agency of the optic nerve, recognized by means of the brain.

The converse of all this, however, is true. The persistent vision of objects for some time after they first had been recognized, has already been noticed. More than that is true. Impressions which already exist in the mind, or in the brain and sensorium, if such phrasing is preferred, may take an outward direction, and be projected or localized as external forms. All seeing, is in fact such projecting of impressions; but when the external object happens not to be actually there, such sight is denominated inverse vision. As the phrase denotes, this is a change in conditions, so that the visual impression, instead of being made from the external object primarily, has its origin subjectively, from the mind, or perhaps brain, of the individual.

Professor Draper is not willing to regard these appearances as spiritual or supernatural. They are, he declares, the natural result of the nervous mechanism, which of necessity produces them whenever it is placed, either by normal or morbid or artificial causes, in the right condition. Former impressions which are enclosed in the optic thalami or registering ganglia at the base of the brain, assume such a degree of relative intensity that they can arrest the attention of the mind. The moment that the intensity of these vestiges and that of sensations contemporaneously received from the outer world, become equal, or that the latter are completely extinguished, as in sleep, inverse vision occurs, under different forms, apparitions, visions, dreams. The nervous mechanism, Dr. Draper declares, can act directly as in ordinary visions, or inversely as in cerebral sight, and so resembles those instruments which equally yield a musical note whether the air is blown through them or drawn in.

THE BROTHERHOOD IDEA.

By Charles A. Boardman.

THE burden of the Eternal Gospel used to be the Kingdom of God, or Kingdom of Heaven. "Kingdom of Heaven" is more suitable to modern ideas than the first, because it is less personal. Yet the modern mind instinctively protests against the word kingdom. People do not know why, but they feel that the word does not express what it seeks. We are not seeking a kingdom, nor a king. We are not children; we do not need a king. We of today want a societary order, in which we ourselves are both subjects and rulers. We want to organize our state as a commonwealth, as a community, which acts from principles of mutual rights and privileges, which takes its laws from the universal and cosmic order that rules the world, not from an individual who presumes to be the all of all. Such a societary order may fitly be called a brotherhood, sisterhood, or by any term which clearly and inherently expresses that the society is human, humanistic, something which is the essential characteristic of the one and the many.

The word humanism has been used as such a term. And this is what it has signified. First of all, the term and the movement it represents has placed itself in opposition to the current naturalism which especially in modern fiction, has sought to explain man as merely a result of the action of natural forces, which reduces human worth to no more than that of dead matter, which denies history, love, and a life in the spirit. Humanism, therefore, emphasizes and contrasts man and nature, and endeavors to lift sociology out of the sphere of biology. It refuses to see that our pattern for a societary order is to be taken from ants and bees and wasps. It insists that there is in man a "somewhat" different from nature's other organisms, and will build upon that. This "somewhat" looks "before and after." We cannot see that ants, bees and wasps do that consciously or by reflective mind, but rather by an imitative instinct. The animal mind does

not appear to know what is the meaning of its workings, however much intelligence it displays in its workings. Rational and spiritual man works towards an end in the future. He may not—or at best dimly—know the ramifications of all his work, and yet he works for progress in the good, the true and the beautiful, and these three are enfolded in a spiritual whole.

As Goethe said, the Greeks played the game of life more beautifully than others. They can, in the best sense of the word, teach us much on the subject of being human. Their philosophy, religion and art were humane, and not abstractions nor individualistic errors. The Renaissance was a healthy return to fundamentals after long ages of sterility and unnaturalness. The Renaissance was a return to the human, from the artificial systems of state and church.

Luther placed man where the church used to stand. Descartes set individual thought where dogma used to tyrannize. Bacon tried to make the human mind shine in its own truth and that of nature. The great French revolution overdid the work so well founded and carried on by those men. It mistook emancipation for freedom, license for spirituality, and killed itself by its own brutality. However, it gave a definition of humainsm which is fundamental and precious. It said that humanism was equality, liberty, fraternity.

Philosophy has also contributed to a definition of humanism. When Emanuel Kant said that man guides himself by his native conception of law, he meant that his essential characteristics are freedom, morality, progress. These three terms are Kant's definition of humanism, the quality of being in a brotherhood or a sisterhood.

Goethe gave still another contribution by writing this:

"Man alone can perform the impossible;
He distinguishes, chooses, and judges;
He can impart to the moment duration."

Such, indeed, is man in virtue of his humanity; and woman cannot do it, though she is immensely more complex and powerful.

Where democracy is understood, and there is no political graft, humanism is also understood. The very word "democracy" means government by the people and for the people; and the voice of the people has been declared to be the voice of God; *vox populi, vox dei.* The definition of humanism by democracy is good, but its realization is poor.

In public economics humanism is almost unknown. Disregard for the neighbor by custom, frauds, short measures and weights, adulteration of foods, all seem to show that our hopes for the speedy arrival of a humanistic community will not be soon fulfilled. And the prospect is darker because our educational methods tend only to make the coming age smart in technics and all forms that go to make a livelihood. We train but we do not educate. If we educated we would cultivate the human. We have yet to make these words of Swinburne the motto for our education:

" . . . this thing is God,
To be man with thy might,
To grow straight in the strength of thy spirit, and
Live out thy life as the light."

Humanism and religion are inseparably connected; where a religion is not simply naturalistic it is always personal; and the human element in it is its strongest point, as far as our interest goes and as far as it ever exercises any power. The gods are always made in the image of man, and idealized as such. Therefore, by studying the gods of the various religions we get humanistic ideas. Religion treated by such men as Tennyson becomes a sublimated anthropology:

"Speak to him, thou, for he hears, and spirit with spirit may meet;
Closer is he than breathing, and nearer than hands and feet."

To a mystic like William Blake, religion becomes a real human incarnation:

" . . . Mercy has a human heart;
Pity, a human face;
And Love, the human form divine;
And Peace, the human dress."

Mercy, pity, love, peace, "is God our Father dear," he sings.

But theosophy is the banner bearer of the Brotherhood Idea.

I shall not repeat what you can read in theosophical literature. I shall pass by the agapes of the early Christians and shall not touch the Church idea. Both are good brotherhood ideas, and once when they, for a short time, were practiced, prophesied a heaven on earth. But their early death closed the door to that bliss, which but few had begun to get a conception of. Had those two ideas survived it might not

have been necessary for modern theosophy to urge them upon present-day mankind.

The brotherhood idea of Theosophy, as I understand Theosophy, is an expression of that which is the social law in the spiritual world—as far as the spiritual world may exist actually.

The best way to begin if we wish to study the foundation of the brotherhood idea, as the law of the spiritual world in which we live, is to begin with the realization that our existence is no independence, but one of relationship. Our relations to each other may be those of conflicts; they may be physical and moral discords. "Who breathes must suffer, and who thinks must mourn." Or our relations may be "harmony not understood." Our relations to nature manifest themselves when her attractions and repulsions make us feel our smallness and dependence. Nothing seems at rest; atoms seek affinities, or shun each other as foes. Intellect and emotions war against each other, like light and darkness. Everywhere there is relationship, and where agreements are obtained the brotherhood idea arises, and with it comes peace and ideal conditions. Mutuality turns conflict into unity of purpose, rhythmic motion becomes a factor in evolution, and the result is equilibrium.

Look where we will, we find ourselves as parts in the society of other parts, and we can find no exceptions anywhere. Whichever way we come in contact with the laws of mind or nature, the order or forms which pervade the cosmos all meet us somehow as social law and stare at us, defying us to deny them even in thought. We belong to a group of mankind, a family, a condition, a race; we think either as idealists or as realists; we worship a personal god or an impersonal thought or a stone; we live on a dollar a day, or on more; we die as we have lived, in relationship, and furnish food for the worm; and it is the common belief of mankind that the life hereafter continues under the form of relationship.

If we settle down to our obligations and do our duty, we enter a brotherhood. The conditions of brotherhood, then, are obligations. And what are obligations? In general, this may be said: No one can be a brother unto himself. The kernel of all obligations, therefore, is co-operation. I have already quoted Kant's remarkable words about

the moral sense that compelled him to reverence. In that moral sense roots our obligations, and obediences to obligations. In Jesus, with the Christ ideal before him, there was always a spirit of obedience to that moral sense. The moral sense is a form of the Christ spirit, and Kant was neither the first nor the only one who bowed down before it. The moral sense awoke in Adam and Eve, and they witnessed to its presence when they said to the Lord that they were afraid.

The law of obligation as regards brotherhood, as the social law in the spiritual world, may easily be seen if you consider that no individual can isolate himself from society, simply because such isolation would be death. All that which we have is received from society—manners and customs, protection, nurture, education. That which we are in the community we are by the allowances of that community. The community is not arbitrary, nor tyrannical, nor partial; nay, it acts by a communal consensus and for the general good of the society. It is for us as members of human society to return what we have got, and to do it in the form of co-operation. That co-operation is the Brotherhood spirit.

The early Romans learned the obligation to co-operation, to Brotherhood, in a practical way. In the lesson which the Romans learned was no compulsion to conformity. They saw the innate ethical standard they were to follow. That standard is now, as it was then, the sine qua non for a righteous civic life.

If I will withdraw to live for my own egotism, I will simply commit civic suicide, because society forgets me and ignores my existence unless I am a living member of the civic body. If anyone should think himself so wise that he could live the inner or spiritual life alone and isolated, he will in time discover that he has violated the very principle on which spiritual life rests.

Spiritual life is not the inner or isolated life of an individual. Nay, it is a partaking of a spiritual communal life, that may not have a realistic earth form, but which, nevertheless, is a community of humanistic elements. The spiritual life can only exist where Brotherhood is a fact, because it eats its daily bread at a community table set by spiritual persons, and it drinks the wine of life from the ethical character of such spirits as Jesus, Socrates, Laotzse, Franciscus of Assisi. All these are the quickening impulses

from a brotherhood of spiritual life.

What has been said warrants the declaration that brotherhood is a true expression of the divine-human life in one of its aspects, a most important aspect. We feel justified in saying that one is safe and is saved by being part of the Brotherhood which is the New Creation. Brotherhood is the new creation, the new social order, a re-created and spiritualized humanity; or, for those who prefer theological terms, the living church or temple.

Under the form of the moral law, Kant also uttered himself about humanism. You may find his words in his "Critique of Practical Reason." They are as follows:

"Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: the starry heavens above and the moral law within. I have not to search for them and conjecture them as though they were veiled in darkness or were in the transcendent region beyond my horizon; I see them before me and connect them directly with the consciousness of my existence. The former begins from the place I occupy in the external world of sense, and enlarges my connection therein to an unbounded extent with worlds upon worlds and systems of systems; and, moreover, into limitless times of their periodic motion, its beginning and continuance.

"The second begins from my invisible self, my personality, and exhibits me in a world which has true infinity, but which is traceable only by the understanding, and with which I discern that I am not a merely contingent, but in a universal and necessary connection, as I am also thereby with all those visible worlds.

"The former view of countless multitudes of worlds annihilates, as it were, my importance as an animal creature, which, after it has been for a short time provided with vital power, one knows not how, must again give back the matter of which it was formed to the planet it inhabits (a mere speck in the universe).

"The second, on the contrary, infinitely elevates my worth as an intelligence by my personality, in which the moral law reveals to me a life independent of animality and even of the whole sensible world, at least so far as may be inferred from the destination assigned to my existence by this law, a destination not restricted to conditions and limits of this life, but reaching into the infinite."

IS PHRENOLOGY A DEPENDABLE SCIENCE?

By J. A. Fowler.

JUDGING from the writings of well-known men, like Gall, Spurzheim, Combe, Horace Mann, and others, we may determine with a degree of accuracy that cannot be questioned that the brain is no longer a unit and acts as a whole, but that it works from different centers and that each center can be stimulated and found to express a special function of the mind. Dr. David Ferrier, the great authority on cerebral diseases, has written:

"Other things being equal—if such a postulate can ever be reasonably made—there are grounds for believing that a high development of certain regions will be found associated with special faculties, of which the regions in question are the essential basis."

Were this not the case, then all heads would be of the same shape and form. Dr. Ferrier further says:

"So far, the facts of experiment and disease favor the views of the phrenologist," which means that one part of the brain may be diseased without another region being influenced.

Oliver Wendell Holmes's former views about the thick walls of a safe compared with the walls of the skull, which people were prone to take note of years ago, have passed into obscurity by his logical statement concerning his belief in the science of Phrenology, in 1881, some little time before his death. He said:

"We owe Phrenology a great debt. It has melted the world's conscience in its crucible and cast it in a new mould, with features less like those of Moloch and more like those of humanity. Even if it had failed to demonstrate its system of correspondence, it has proved that there are fixed relations between organization, mind and character. It has brought out that great doctrine of moral equity which has done more to make men charitable and to soften legal and theological barbarisms than any one doctrine I can think of since the message of peace and good will to men."

Dr. Holmes became broader in his views concerning the construction of mind as he grew older, which we are glad to note in an article of this kind, as it substantiates the belief that Phrenology is a dependable science.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

CONTAINING THE DOCTRINES OF KABBALAH, TOGETHER WITH THE DISCOURSES AND TEACHINGS OF ITS AUTHOR, THE GREAT KABBALIST, RABBI SIMEON BEN JOACHI, AND NOW FOR THE FIRST TIME WHOLLY TRANSLATED INTO ENGLISH WITH NOTES, REFERENCES AND EXPOSITORY REMARKS.

BY NURHO DE MANHAR.

(*Continued from page* 318.)

ABRAHAM'S INITIATORY PROBATION.

AGAIN Rabbi Simeon spake and said: "Observe further what is written, 'And he went on his journeys' (Gen. XII.3), signifying that after the termination of his trials and probation he lived the perfect life. By the term journeys (masaav) is implied the various ulterior stages through which Abraham had to pass ere arriving at perfection. There had been a descent from the time the Lord first appeared unto him; that is, a putting off or a ridding himself of affections and propensities and attachments of the lower self to the sensual and phenomenal, resulting in purification of the soul which, when attained, prepared and enabled him to commence ascending onward and upward through the various states and stages of the divine life after coming out of Egypt; that is after his probation. It is stated, 'He went on his journeys from the south even into Bethel, the place where he had pitched his tent at the beginning'; he progressed and advanced in the divine life so that by the mental and spiritual illumination which he ultimately attained, he became fully initiated into the comprehension and understanding of the mysteries of the Hidden Wisdom and graduated to that degree termed 'teleiaor,' perfection, when it is written, 'And there Abraham called on the name of the Lord' (Gen. XIII.4) and became a just man made perfect. Blessed are they who attain unto this degree of righteousness, for they become invested with an aureole of light and are jewels in the crown of the Holy One. Blessed are they in this world and in the world to come. Of these it is written, 'The path of the just is as the shining light that shineth more and more unto the perfect day' (Prov. IV.18)."

As Rabbi Simeon ceased speaking, they came to a shady grove where they all sat down to rest themselves. After a while Rabbi Simeon began speaking again.

"It is written," said he, " 'O turn thou unto me and have mercy upon me' (Ps. LXXXVI.16). Though these words have been commented on, they possess an esoteric meaning that has not as yet been given forth. They are occult words. What caused David to give expression to them? David was longing and desiring to reach unto that state in the divine life which would be as a crown unto him; therefore, he said, 'Give thy strength unto thy servant.' That is, the power that descends into the soul when it becomes receptive of the divine; as it is written, 'he shall give strength unto his king' (I Sam. II.10), alluding to King Messiah, 'and save the son of thy handmaid.' Why did he designate himself as 'the son of thy handmaid' and not as the son of his father, Jesse? Because when a man enters on the higher and diviner life he becomes as one born again of the Schekina or Holy Spirit, through whom as through a mother all supplications and prayers are made and offered. Tradition states that David in this petition makes reference to King Messiah.

THE ESOTERIC EXPLANATION OF LOT'S PARTING FROM ABRAHAM.

"It is further stated of Abraham that there was a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle. The word strife (riv) is here written with a yod (i), by which is indicated that Lot wished to return and relapse into his former state of idolatry and mingle in intercourse with the people of the land, as it is written, 'And the Canaanites and the Perizzites dwelled then in the land.' We are further confirmed in this inference by the words, 'and Lot journeyed east' (miqqedem), or rather, 'from the east,' the word 'qedem,' as previously expounded, meaning the worship of God, and, giving way to the inclinations and propensities of his lower nature, went and dwelt among the inhabitants of the land in order to enjoy the delights and pleasures of a sensual and worldly life. Observing this tendency in Lot, Abraham inwardly grieving thereon, said unto him, 'Let there be no strife, I pray thee, between thee and me; let us separate, for I perceive there can be no unanimity of faith and worship

between us. Thy heart goes out after and is fixed upon the phenomenal and sensual, mine after the one eternal and true God and Lord of the universe.'

"Then it came to pass that they parted, Abraham unwilling to be associated with his kinsman in a life which he knew would prove a calamity to both of them because of the sure and unavoidable doom of everyone who ignores and disregards the divine life and refuses to obey the precepts of the Good Law. Of this, Jehosephat in allying himself with the wicked Ahab was a remarkable example. But for divine goodness, he would have been slain along with his sinful companion, but perceiving his danger ere it was too late, it is written, 'He cried unto God and He helped him'; so that he escaped with his life, whilst the King of Israel, the wicked Ahab, smitten and wounded, died ere the sun went down. This was the reason Abraham was unwilling to continue his intercourse with Lot, who chose all the plain of Jordan, preferring to indulge in the gay pleasures and obscenities of Sodom and Gomorrah rather than live, following the divine light that had begun to dawn within him, which would, as it did with Abraham, have led him safely through and enabled him to avoid and escape the dangers and resist and overcome the temptations that beset the path of every individual on his pilgrimage through earth-life. 'And Abraham dwelled in the land of Canaan,' to progress and go from faith to faith and to attain the higher knowledge of the hidden wisdom, but Lot dwelled in the cities of the plain, gravitating slowly and gradually toward Sodom, where he fired his tent at last to become engulfed in a world of vice from out which no human means could have entreated and saved him from the fearful and terrible doom that awaited those amongst whom he took up his abode. For as it is written, 'They were wicked and sinners before the Lord exceedingly.' Thus Abraham and Lot parted in peace, each of them going his own way and living their own lives, the one of the higher and divine, the other of the worldly and lower self. Blessed the lot of those who choose that better part that shall never be taken from them and whose delight is in the study of the Secret Doctrine, its teachings and principles, and their joy is in the consciousness of the divine presence. They are the true children of Israel, of whom it is written, 'He that cleave unto the Lord your God are alive, every one of you this day' (Deut. IV.4)."

Remarks on the Schekina.

Said Rabbi Abba: "It is written, 'But Jonah rose up to flee unto Tarshish from the presence of the Lord' (John I.3). Woe unto him who thinks to hide himself from the Holy One, of whom it is said, 'Can anyone hide himself in secret places, that I shall not see him; do I not fill heaven and earth, saith the Lord' (Jer. XXIII.24). Knowing this, how came Jonah to flee and go down to Tarshish thinking he could hide from the All-seeing? The explanation lies in the esoteric meaning of the words, 'My dove (Ionathi) is in the clefts of the rock, in the secret receptacles on the stairs' (Cant. II.14). 'My dove' here signifies the congregation of Israel; 'in the clefts of the rock' refers to Jerusalem, elevated above all parts of the world as a rock is above the plain; 'in the secret recesses on the stairs' denote that part of the temple called the Holy of Holies, the heart or center of the world; for there is the Schekina concealed from view like a faithful and virtuous wife who never quits the abode of her husband, as it is written, 'Thy wife shall be as a fruitful vine in the recesses of thy house' (Ps. CXXVIII.3).

"Such was the congregation of Israel when living happy and blessed in the Holy Land with the Schekina in their midst. After her captivity and exile, the Holy Spirit departed and took up its residence amongst other nations and peoples who abound in plenty and peace. Observe, at the time Jonah dwelt in the Holy Land, everything went right, right worship and service prevailed throughout and thus Israel was the only people in the world that could cause the earth to be blessed and fruitful, owing to the divine presence in their midst. For this reason idolatrous nations dared not attack Israel and were unable to gain domination over it as at present, because all the world received through Israel their needful supplies of food and sustenance.

"If it be objected that kings ruled and dominated Israel up to the destruction of the first temple, note that during its existence and as long as Israel polluted not the Holy Land, other nations had no power over it. When, however, by their sins and idolatrous practices, they drove away the Schekina, thus compelling it to seek another residence, they lost their protection and shield against foreign nations who were thus able to conquer and subdue them, through their foolish offer-

ing and burning of incense to other strange gods. Whilst Israel dwelt in the Holy Land and was faithful and true in its worship of the Holy One, the Schekina as a virtuous woman in her own house remained with them and never left them and was the great inspirer of all the distinguished prophets who lived during the existence of the first temple. Jonah fled out of the Holy Land because he had not become endowed with the gift of prophecy and therefore was unwilling to become a servant and messenger of the Holy One. If it be said that the Schekina manifested itself to Israel when in Babylon, which is far away from the Holy Land, our reply is, the Scripture states, 'The word of the Lord came expressly (hayo, haya) with Ezeckiel the priest, son of Ruzi in the land of the Chaldeans by the river Chebar' (Ez. I.3). By the repetition here of the word haya (was) is indicated that from the time that the temple was erected in Jerusalem, the word of the Lord or the Schekina did not manifest itself elsewhere save in the Holy of Holies. 'By the river Chebar,' it is intended to convey that it had previously appeared in that locality before the building of the temple, as it is written, 'And a river went out of Eden to water the garden and from thence it was parted and became into four heads, one of which was the river Chebar,' by which the Schekina occasionally appeared there, but only in times of Israel's need and distress. Therefore it was that Jonah fled out of the Holy Land to avoid its manifestation to himself; and the sailors, we are informed, knew this, for he had told them.

"Observe that as the Schekina appears only at a time when it is needed, and in a suitable place, so it manifests itself only to persons qualified by some special or peculiar gift to receive its communications. From the moment the desire arose in the heart of Lot to return to his former worldly state of living, the Holy Spirit departed from Abraham, but immediately returned to him when Lot had separated and betaken himself from his intercourse with Abraham, and thus it is written, 'The Lord said unto Abraham after Lot had separated from him . . .' Observe when Abraham learned of Lot's apostacy in the faith and worship of the Holy One, he greatly feared, and said to himself, is it because of my intercourse and relation with Lot that the divine life and light within me has become bedimmed and obscured? After the separation of the two kinsmen had occurred it is stated, 'God said to Abraham: Lift up now thine eyes and look for the place where thou now

art.' These words meaning that by separation from Lot he had returned to his former state of spiritual illumination and inward assurance of the actuality and certainty of the divine presence with him, and therefore the Lord further added, 'Northward and southward, eastward and westward,' referring to his previous journeyings, and then gave him to understand that he would be a shield unto him and that his presence henceforth should always abide with him, and added further, 'All the land that thou seest, to thee will I give it and to thy seed forever.' The words, 'which thou seest,' in their esoteric meaning, refer to the higher degrees of the divine life that had been manifested unto him, when, as it is stated, 'He built an altar unto the Lord who appeared unto him.' This degree includes and is the synthesis of all other degrees and therefore it was said unto him, 'all the land which thou seest.' "

RABBI ELEAZAR AND RABBI HEZEKIAH, AND THEIR NOCTURNAL STUDIES.

Rabbi Eleazar was once staying at a wayside inn in Lard, where he met with Rabbi Hezekiah. At midnight, as was his custom, he arose to meditate on the Secret Doctrine. His fellow student did the same.

Said Rabbi Eleazar: "An inn affords good opportunities to students for meeting together. It is written, 'As the apple tree amongst the trees of the forest, so is my beloved among the children of men. I sat me down under his shadow with great delight and his fruit was sweet to my taste' (Cant. II.3). The esoteric meaning of these words is this: The apple tree that is distinguished by its color from all other trees in the woods refers to the Holy One, the most desired of all beings. Therefore it is said, 'I sat me down under his shadow,' that is, under the divine and not of any other inferior celestial ruler. 'His shadow,' since when? From the time that Abraham appeared in the world, of whom it is written, 'Abraham my friend' (Is. XL.8). The words, 'and his fruit was sweet to my taste,' refer to Isaac, who was holy fruit. Another interpretation of 'I sat me down under his shadow with great delight' is that they refer to Jacob, as it is written, 'These are the children of Jacob,' whilst 'his fruit was sweet to my taste' denote Joseph, whose children were the quintessence of the descendants of Jacob, and because of this were called by the name of Ephraim,

as it is stated, 'Ephraim my dear son' (Jer. XXXI.20). Also Abraham may be likened unto the apple tree among the trees of the wood, for his pure life was as a sweet perfume. By his faith and obedience to the Holy One he far excelled others both in the world on high as those in the world below, and thus became distinguished as Abraham the Unique, to whom no man that has ever rested in the world is to be compared."

Said Rabbi Hezekiah: "Do not the words, 'The souls that they had gotten in Haran,' indicate that they were individuals who had attained the true faith, the same as Abraham?"

Said Rabbi Eleazar: "They certainly refer to those who were converts to Abraham's faith, yet they never attained unto his excellency in the divine life."

Rabbi Eleazar here for some moments remained silent, and then said: "It has just been said unto me that Abraham was not termed 'Unique' until after the birth of Isaac and Jacob, when all these three patriarchs became conjoined and regarded as the fathers of the faithful."

Said Rabbi Hezekiah: "What has been said unto you is perfectly true. Whilst the 'apple tree among the trees of the wood,' and also 'my beloved among the children of men,' together with 'under his shadow,' all refer to the Holy One; the words 'I sat me down with great delight' signify the time when the Divine Presence was manifested on Mount Sinai and Israel received the Secret Doctrine and said, 'All that the Lord hath said, we will do and obey' (Ex. XXIV.7). 'And his fruit was sweet to my taste' signify the Secret Doctrine, as it is written, 'Sweeter than honey and the honeycomb' (Ps. XIX.11). Another interpretation has reference to the souls of the righteous, who are all the fruit of the works of the Holy One and dwell with him on high. Observe that all souls in the world are the fruit of his work before they become incarnated, and form one grand aggregate which, after descending into the earth life, become separated and differentiated into male and female forms that eventually become united. Observe that the desire of the female towards the male induces in it a similar and corresponding feeling resulting in marriage. This reunion is brought about and accomplished by the Holy One alone, and not by any celestial chief or ruler. Blessed is the man whose life is pure and who walks in the path of truth, for their

soul becomes united with soul as they existed before incarnation. He whose life is a pure and spiritual life is the perfect man, of whom it is written, 'His fruit is sweet to my taste.' or he is not only blessed himself, but is a blessing to the world and we are able to conclude, therefore, that weal or woe, happiness or unhappiness, are the results of our own acts, words and deeds."

Said Rabbi Hezekiah to Rabbi Eleazar: "Listen to what has been said to me. It is written, 'From me is thy fruit found' (Hes. XIV.8). This is what the Holy One said to the congregation of Israel, 'thy fruit,' and not 'my fruit,' meaning that as through the united desires of the male and female fruit is born, or a soul is born, so it is with the union of the congregation of Israel with the Holy One. They become united to them by the tie of holy and pure love resulting in holy fruit, as marriage does in the production of offspring."

RABBI JOSE ON THE SEVEN HEAVENS OR FIRMAMENTS.

Said Rabbi Jose: "It is written, 'And it came to pass, in the days of Arnarphel King of Shinar' (Gen. XIV.1). In the prophecy of Isaiah we read, 'Who (mi) raised up the Just One from the east and called him to follow after him' (Is. XLI.2). This verse has already been the subject of comment to the neophytes, being replete with the mystery of the hidden wisdom that teaches that the Holy One created seven firmaments or heavens above, wherein to manifest his glory, all of them being based and founded on principles beyond human comprehension, which therefore remain subjects of faith and not of knowledge. The highest of these heavens is altogether invisible and rules all those below it, and is therefore called mi (who), as it is written, 'From the womb of Mi came forth the ice' (Job XXXVII.28). The lowest of these firmaments or heavens is void of light and non-luminous; and, because so, it is attached to those above it to receive it from them. It is distinguished from them by the letters 'y' and 'm' and called yam (the sea), and such it really is to the highest heavens termed Mi (the same letters changed in their order). All the higher firmaments pour their light into it, as rivers discharge their waters into the sea, so that this lower heaven produces fruit, fish, after their species. David refers to it in the words, 'The great and wide sea wherein are things creeping innumerable, both

small and great beasts' (Ps. CIV.25). 'Who raised up or called the Just One to come from the east' alludes to Abraham, and 'to follow him' refer to this lower heaven that forms, as just stated, a sea to the higher heavens above it. It is further added, 'and cast down nations before him.' To whom are these words to be applied ? To the lower heaven, also that avenges the oppressed and causes their enemies to fall and be destroyed. In speaking of it David said, 'Thou hast given me the necks of my enemies and destroyed them that hate me' (Ps. XVIII.40). The above words refer also to Abraham, whose enemies the Holy One caused to be destroyed. Again it is further added, 'and made him rule over kings,' that is, those celestial chiefs that are set over nations as rulers, and protectors who are chastised at the same time that the nation or peoples under their control are afflicted with divine judgments. 'He pursued after and passed safely' refer to Abraham, who pursued his enemies without harm or suffering to himself, for the Holy One destroyed them from before him and 'he passed safely,' or rather, 'peace went before' (yaabor shalom), leaving no traces behind; that is, the Holy One who is sometimes called 'Peace,' intimating that either concealed and hidden by a cloud, or carried in a chariot, Abraham passed through the land instead of marching through it on foot. Now scripture states it was no angel or divine messenger, but the Holy One who went before him; 'with his feet,' that is, with angels that are subordinate to him; as it is written, 'And his feet shall stand in that day,' etc. (Zach. XIV.4). According to another interpretation of the words, 'Mi (who) raised up or brought the Just One from the east,' it is affirmed that after creation of the world the Holy One determined to bring Abraham into it, that he might serve him and become a progenitor of Jacob and the twelve tribes of Israel, who, like their forefathers, were servants of the Holy One. The esoteric meaning of these words, therefore, is that he called Abraham, the Just One, out of the east to serve him and do his will, as it is stated, 'Get thee out and all the people that follow thee' (that are at thy feet) (Ex. XI.8). A further exposition is that the words refer to the east, where the light first dawns and illuminates the south and is pressed by Mi heir (who raised), whilst by 'called the Just One to follow him' have reference to the west. The mystic meaning of the whole verse is that

the West will eventually be able to subdue all other nations receiving accessions of power and numbers from the East, in the world."

Said Rabbi Jehuda: "Who has called the Just One to come from the east' refer certainly to Abraham, for from observing the rising of the sun in the east he obtained the first true conception of the Holy One and reasoned then within himself, 'This sun is the king who created me.' He therefore bent in adoration before it and worshipped it all that day. Then, however, the sun set and the moon arose and began to shine. 'This truly,' said he, 'is the deity and rules over the sun whom I have been worshipping all the day, whose light and splendor have faded and given way to that of the moon who now rules supreme.' He thereupon worshipped it all through the night. In the morning he observed the moon disappear and the sun arising again from the east, and said to himself, 'Surely above those kings there is some other and higher power that rules and governs and commands their obedience.' Then the Holy One, seeing the desire of Abraham for divine knowledge rising within him, manifested himself unto him and spake unto him as it is written. He called the Just One to follow him; that is, he made himself, both by sight and speech, known unto Abraham."

PLATO'S LIST OF THE VIRTUES.

By P. R. O. F.

FROM the earliest times, attempts have been made upon a formulation and a numeration of the virtues. Asia never reached a satisfactory classification because it was not dialectic enough. When we come to the Hellenic times, permanent results are first seen. The most celebrated of the lists are those of Plato and Aristotle. Plato's seems to have been the current one among Greek moralists. Aristotle expanded the list, mainly by adding virtues that were expected of an Athenian citizen. His list, therefore, can be ignored for the present. Plato's list is simple in the extreme. It contains these four virtues: Wisdom, Courage, Temperance and Justice, or translated into more modern terms, Prudence, Fortitude, Self-restraint and Righteousness.

GNOSTICISM A SYNTHESIS OF FAITH AND KNOWLEDGE.

By Louis Friis.

MUCH is said in the New Testament about Gnosis. Jesus (Matt. XIII, II) told his disciples it was given them to understand the Gnosis or Mysteries of the Kingdom of Heaven. Paul (1 Cor. II, 11) speaks of Gnosis as a function of the spiritual man, though gifts differ. The church always considered Gnosis a properly theosophic function but unfortunately subjected it under the faith, that is to say, its prophets have not been allowed the freedom of the spirit, but have been compelled to speak in conformity to a prescribed creed or in default forbidden to speak. As an unchecked faith is dangerous so is also a Gnosis that rests on irrational ground.

By Gnosis, Gnostics and Gnosticism in general, is understood as follows: (1) In the best sense Gnosis means a theosophic knowledge in distinction to all pseudo-philosophy and superficial knowledge. Christian Gnosis in this sense means, theosophic knowledge of the Christian mysteries accompanied by Christian virtues of love and humility. And by "theosophic knowledge" here is understood not merely knowledge about God's revelations to man, but a realization of God in man. (2) Gnosis in a false sense applies to all those self-conceited and arrogant and self-called messiahs and teachers of which the world at all ages has known only too many. We have them now with us. They profess to be wise in esoteric knowledge but prove themselves to be fools by their ignorance and errant doctrines and their desire to sell their puffs and frauds. No true Gnostic or Theosophist or mystic sells knowledge or bargains for the price of instruction. In the church's history these false teachers abounded, but they all made shipwreck on their own selfishness.

Gnosticism had its origin and justification in the refusal of the theosophically inclined minds to exclude Egyptian and Greek wisdom from the Gospel and the spheres where the Gospel had an influence. The theosophist with characteristic energy and insight wanted to blend the new gospel light with the already acquired truths. Theosophy was then as it always

must be, not exclusive but inclusive. Recognizing all truths as broken rays of the one universal light, Theosophy endeavors to unite these truths in one philosophy. Such unification is always going on where wisdom rules, and it did also assert itself in the days of the promulgation of the gospel.

Hippolytus, a famous "Church father" (About 236 A. D.) (in his Philosophumena) traces Gnosticism to Greek sources such as Heraclitus, Empedocles, Pythagoras, Plato and Aristotle. Of these Platonism had the greatest influence, especially on the Alexandrian Gnostics and under its forms known as Neo-Platonism. From Plato the Gnostics had learned about the aeons of life, and its swing through successive rounds; about the real and the ideal; about re-incarnation. From Pythagoras they got the number theory. From the stoics they learned the physics about the world soul, and also the ethics of nature. Aristotle taught them about the elements. From Egypt they learned about these same points of philosophy and theosophy in more sensuous forms, and especially the value and importance of asceticism. A reference to Plutarch's essays in the "Morals," for instance, that an "Osiris and Isis," will show what they learned. Plutarch is a rich mine. The Syrian Gnostics drew their theosophy about light and darkness from Zoroaster, and Manichaeism (of which below) learned much from India as well as from Persia.

Philo Judaeus is a Gnostic. Neo-Platonism is Gnostic, and whatever existed of the Kabbalah at that time was Gnostic. In short Gnosticism was the philosophy and the religion of the day, Christianity in the forms under which it came out of the spiritual and mental turmoil of those days, came out only by the help of violence on one hand and by the help of its hermits, saints and anchorites on the other. Another reason why Gnosticism had to give way, was its lack of moral energy. It was not practical; it did not fit itself into forms for the common man; it was aristocratic and too intellectual. Its insight was marvellous, but its outlook was too narrow. It failed on its own ground by rejecting the outward, instead of absorbing it and incorporating it: A fault that has followed theosophy through the whole of its history. Shall it continue to fail?

Gnosticism was the rational religion of the ancient church, but it was no cold and barren intellectual system like

rationalism in our days. It was the grandest speculative system of all ages and the most comprehensive religious syncretism known to history. It was by no means a mere blending of all known systems; it was like a true chemical combination, an interfusion of those. The form of Valentian was the most complete, but it is impossible in this connection to give it in detail. Only two points can be mentioned, and those because they relate directly to the subject of Christology. The savior or Jesus, of Gnosticism, is man's own ideal spirit; and the central fact in the work of Christ is the communication to a small circle of initiates the secret of overcoming self and how to attain the ideal world and "union with God." As regards man, Gnosticism held that there are three classes of men: the spiritual (pneumaticoi), in whom predominates the divine element; the material (somaticoi, physicoi, sarkikoi, hyticoi), who are sunk in the physical and who care only for grossness; finally the psychic people (psykikoi), who are the souls between the two others, and filled with a demiurgic or semi-divine principle. The Gnostics counted themselves in the first class. A few words from Gibbon bear on the point of their religious history. The Gnostics, said Gibbon, were unable to harmonize the cruelty of the Israelites at the conquest of Canaan, with common principles of humanity and justice; and they "arraigned the polygamy of the patriarchs, the gallantries of David and the seraglio of Solomon" which shows their fundamental respect for the common moral law.

THE BODY A PRISON-HOUSE AND A TEMPLE

BY JANUS BAGGE.

AT first sight, the material body seems to be an unpromising subject for philosophical discourse. We know that it is made up of material particles, which disintegrate very rapidly at death; we are told by the divine Plato, that the body is the prison-house of the soul; and

Buddhism as well as most Brahminical schools, look upon a life in the body as a misfortune, as a result of bad karma and tanha. Most esoteric philosophy says the same. It would seem that body has a good word to say for the body—all unite in looking upon it as something low and degraded.

Now, I do not deny anything that has been stated about the body as a prison, in which the soul is incarcerated, nor do I deny that the life in the body—for all of us— is a misfortune and a result of bad karma and tanha, but I do deny that the body is always and at all times a burden, a nuisance, something to ge got rid of as soon as possible, something to be hated and abhorred.

Perhaps there may be light for us in such declarations as that of St. Paul, who calls the body the temple of the Holy Spirit, and that of Novalis who enthusiastically declares that he touches the Divine, when he places his hand upon a human body. I think we can only appropriate these thoughts in a very limited sense, for these men do not speak of that body I have reference to; they probably speak more with reference to the human form, than to that material which goes to shape that form. At any rate, we can only indirectly claim that they see something glorious in the body.

For the present, leaving out of consideration those exalted beings who no longer live in a body like the one we inhabit, I claim that the present body under normal conditions is divine; that it is a blessing.

The first claim—that it is divine—is self-evident, from one of the fundamental doctrines on which rests all the Eastern Wisdom-Religion; this, namely, that the Divine Self is both the form, energy and essence of all creation. Whatever body St. Paul and Novalis referred to, I claim that we should regard the material body as a divine emanation.

The second claim—that the body is a blessing—is self-evident from the same fundamental doctrine; for, inasmuch as all nature, the material body included, of course, is a series of manifestations of the Divine in its ascending life to consciousness, the body is one of these resting places in divine evolution. Is this not a blessing—to be the first conscious existence in which and by which the divine comes to self recognition?

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VOL. 15

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

THE
WORD

Vol. 15. SEPTEMBER, 1912 No. 6.

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LIVING FOREVER

MAN'S physical body is built up from a spermatozoon and an ovum, two cells so minute that when united as one, that is barely visible to the unaided eye. As soon as these become one it begins to act by reproduction and multiplication. The one becomes two, the two become four, and this continues throughout fœtal life and after birth, until the countless cells have reached the limit of the number and completed the growth of the particular human body.

The body is cellular in its structure. The spermatozoon and the ovum are the two chief physical factors in the building of the body. Without a third something they could not unite. They could not begin their work. This third something is not physical, is not cellular, is not visible. It is the invisible molecular model of the man to be. That attracts and unites the two factors in the work of building a cellular body, and in making visible its own molecular form. This invisible molecular model form is the field in which meet and co-operate the forces of nature with the material used in the building of the body. This molecular model is the form which persists throughout the changes of the cells. It unites them and from it they reproduce. At death it is the persistent germ of personality, which, later, like the phoenix,

reproduces from itself, its form anew, in a new incarnation.

In the process of living forever, this molecular model body must be made to supplant and take the place of the physical cell body by transfiguration. It must be strengthened and exteriorized and adapted to physical conditions, so that it may be used in the physical world similarly as the physical cell body is used. How can this be done? This must be done and can be done only by the creative principle. The essential in living forever is the use of the creative principle.

The creative principle is represented by the spermatozoa and ova in the human bodies. Spermatozoa and ova are present in each human body, either as such or one is represented in the other. In man the ova are impotent and inoperative. In woman the potential spermatozoa are dormant and incapable of action. These factors are contained in the generative fluid in the body.

To strengthen and make the body immune to disease and to overcome death, the generative fluid and its contents must be preserved in and used by the body. The blood is the life of the body, but the generative force is the life of the blood. The creative principle acts through the generative fluid, as the creator, the preserver and the destroyer or re-creator of the body. The creative principle acts as creator from the time of the fusing of the spermatozoon and ovum until the body has attained its growth and is adult. The creative principle acts as preserver by the preservation of such portion of the generative fluid as is necessary for the life of the blood. The creative principle acts as the destroyer of the body whenever the generative fluid is lost from the body and especially if this is not done in sacramental union to beget. The creative principle acts as the re-creator by the retention and absorption in the body of the generative fluid and contents. The generative fluid is the product of the combined forces of all nature working in the body, and it is the quintessence of the body.

The body is a laboratory in which the generative fluid and seed are extracted from the foods taken in. In the physical body are the furnaces, crucibles, coils, retorts, alembics, and all instruments and means necessary to heat, boil, steam condense, precipitate, extract, transfuse, sublimate and transmute the generative fluid and seed from the physical state through the other states necessary to renew and bring the body to life

and make it live forever. The seed is a center through which life acts. Where the seed travels in the body there the currents of life flow and are put into touch with the organs and parts of the body through which they pass.

When the seed is retained it circulates through the body and strengthens and makes virile all the organs and the whole body. From light, air, water and the other food taken into and assimilated by the body, there is extracted the generative seed by means of the organs of generation. In the generative fluid, are like the corpuscles in the blood, the spermatozoa and ova, which are the lowest expression of the creative principle. The seed passes from the generative system into the lymphatics and thence into the blood stream. It passes from the circulative to the sympathetic nervous system; thence through the central nervous system back to the generative fluid.

While thus making one round of the body, the seed enters and remains in every one of those organs until its work in the system is done. Then it takes part in the next system until its cycles in the body are completed. After that it begins another round of the body, but in a higher power. During its journey the seed has toned and invigorated the organs of the body; has acted on the food, and caused to be liberated and appropriated by the body the life held imprisoned by the food; it has made the muscles firm and resiliant; has tinctured and added power and movement to the blood; has engendered heat in the tissues, imparted cohesion and temper to the bones; has purified the marrow so that the four elements may pass freely in and out; has strengthened, keyed up and given steadiness to the nerves; and has clarified the brain. While improving the body on these journeys, the seed has increased in power. But it is still within the limits of the physical.

After renewing the physical body and completing its physical cycles the seed is transmuted from its physical state into that of the molecular body. As the physical seed thus continues to be transmuted from its physical state into the molecular body within and through the physical, the model form becomes stronger, more pronounced and is gradually distinguished from the physical body as a distinct form, though united with the physical body. As the circulation of the seed continues its rounds through the body and continues to be transmuted into the molecular model body, the physical

body becomes stronger, and the molecular model body more compact. Gradually the cellular physical body becomes weaker in comparison with the molecular model body, as that becomes stronger and more evident to the senses. The change is due to the transmutation of the generative seed into the model form body. As the form body becomes stronger and firmer within and through the physical body of cells, it becomes as apparent and evident as the physical body. The senses of the physical body are gross and their perceptions abrupt, when contrasted with the senses of the molecular model body, which are fine, with continuous perception. By physical sight are perceived the gross parts of objects on their exterior sides; objects seem to be broken off or separated from each other. The sight by the model form body does not stop on the exterior of an object. The interior is seen as well and there is seen an interplay of the magnetic relationships between objects. Physical sight is of a limited range and focus and is blurred; minute particles are not seen. The groupings and combinations of material, and light and shade produce effects of dull and heavy and muddy color, as contrasted with the light, deep and translucsent colors seen by the model form body. The smallest objects intervening through immense distances are seen by the form body. Physical sight is jerky, disconnected. Sight through the model form body seems to stream through objects and over distances unbrokenly.

Hearing in the physical is limited to a small range of sounds. These are harsh and coarse and snappy, as compared with the flow of sound which is perceived through the model form body between and beyond the range of physical hearing. However, it is to be understood that this seeing and hearing by means of the molecular body is physical and pertains to physical matter. This new sensing is so much stronger, firmer and accurate that the ignorant might mistake it for superphysical. What has been said of seeing and hearing is likewise true of tasting, smelling and touching. The finer and remoter nature of foods and objects and odors are perceived by the senses of the molecular model form body, whereas the physical cell body though ever so well trained, can only sense the grosser sides of these.

During this period there will be a tendency toward psychic development. This must not be permitted. No astral experiences must be indulged in, no strange worlds entered. In astral and psychic development the model body becomes

fluidic and is likely to issue forth from the physical, as in the case of mediums. That is the end of the attempt to live forever. When the molecular model body is not allowed to flow out from its physical counterpart no psychic senses will be developed, no psychic world entered. The molecular model body must be knit together with the cellular physical body. There must be a fine balance between them. Then all sensuous perceptions will be through the physical body, though the physical limitations become transparent as indicated. The development is directed towards the exteriorization of the molecular body, and not astral or psychic development.

During the development of the physical cell body and the molecular model body, the appetites become finer. What was before attractive is now repellent. Things which were before the cause of much concern are now regarded with indifference or dislike.

As the molecular body becomes stronger and firmer new sensations are experienced. It seems as though with a slight effort the bands could be severed which bind to earth, and as though the veil which separates the physical from other worlds could be removed. This must not be allowed. All that should be experienced by the molecular body must be experienced within the physical cell body. If other worlds are to be perceived they must be perceived through the physical body.

It must not be supposed because all the world seems to crave is given up, that the body is like a mummy, that life has lost all interest and that the world is now a blank. The body is dead to the world in so far its gross attractions are concerned. In place of these there grow up other interests. The world is experienced on its fairer side by means of the finer senses developed. The gross pleasures are gone, but in their place come other pleasures.

Within the molecular body is now developed that which corresponds to the generative seed of the physical body. As when with the growth of the organs of sex and the germination of the seed of the physical body the desire for sex expression was manifest in the physical body, so now with the development of the molecular form body and the molecular seed, comes sex emotion which seeks expression. A wide difference exists as to the manner of expression. The physical body is

built on the sexual order, male or female, and each body seeks another of the opposite sex. The molecular model body is bi-sexual, both sexes are in one body. Each seeks expression through the other side of itself. In the dual-sex molecular body desire requires the creative principle present in the body to act. Within the molecular body is a force which was in the seed of the physical. This force seeks expression, and, if allowed, will develop within the model form a psychic body, corresponding to the physical body as to embryonic development and birth. This should not be permitted. As the physical seed was not allowed physical expression, but was retained within the physical body and turned to a higher power and transmuted into the molecular body, so now must this force be conserved and the molecular seed raised to a still higher power.

The physiological changes mentioned in the Editorial in THE WORD of August, 1912, in connection with food, have taken place. The gross elements of the physical body have been eliminated and the finest only remain. The molecular model body and the physical body of cells are well balanced. Power increases in the form body. The molecular seed circulates within the molecular form body, as the retained seed circulated through the physical body. The molecular seed cannot germinate and produce a body without sanction of the mind. If this sanction is given, the form body conceives and in course of time gives birth to an adept body. This birth and that which lead to it was described in THE WORD, January, 1910, Vol. 10, No. 4, in the editorial "Adepts, Masters and Mahatmas." The mind should not consent.

Then, as the physical seed was transmuted into the molecular model form body, so is now the molecular seed within the molecular body again transmuted. It is transmuted into a body of still finer matter, a life body, a body of life matter, a truly atomic body. This is a body of so fine a nature that it can be perceived only by the mind, as it is on the plane of the mind. The physical and the molecular bodies can be perceived by the senses, physical and psychic senses. The life body cannot be perceived by the senses. Life matter is in the mental world and only the mind can perceive that.

The transmuted seed of the molecular body builds up and strengthens the life body. As the life body is strengthened and matured it, too, develops a seed. The seed of the

life body is that from which the glorified body of the Master is created and raised, alive forever. This has been described in THE WORD, May, 1910, Vol. 11, No. 2, in the editorial "Adepts, Masters and Mahatmas."

Now, while here terms are used which are taken from sense perceptions in the physical world, these terms are used because no others are at hand. However, it is to be remembered that these terms are representative of facts and conditions and not actually descriptive. When the world is more familiar with these inner states, new and better terms will be developed and used.

The time required to accomplish all this depends upon the strength of character of the one engaging in the work, and upon the motive which prompts the undertaking. It may be done within the generation in which it is begun, or centuries may elapse before the work is finished.

(To be continued)

VIRTUES NOT COMMANDMENTS, BUT HABITS OF DELIBERATE CHOICE

By P. R. O. F.

COMMANDMENTS, to be good, righteous, are issued by an authority, by God or a religious or moral lawgiver. Solon issued commandments; so did Moses.

Virtues are, as Aristotle has so admirably taught, habits of deliberate choice. To be virtuous means to have a character developed from within one's self, and of one's own inner disposition. See, then, the radical difference. The commandment comes from outside and usually relates to social affairs, to things and relations of the objective world. But virtue springs from subjective sources. One may obey commandments, and still not be virtuous. The pharisees are a proverbial illustration. The virtuous usually obey command; they only object and refuse when the commandments offend common sense and morals. Jesus told his followers to obey even ceremonial commandments, if they wished to do so; he saw nothing serious in eating contrary to manners and customs. But he himself obeyed no commandment that conflicted with his conscience. He preferred to die rather than to break with the subjective law, the structure of his life.

THE MAGIC KINGDOM OF MAN

By JANUS BAGGE

THEY tell of a forest vine called Wood Magic, that has just such a power as that gift bestowed upon the prince. Henry Van Dyke has told something about this vine in his book on the Blue Flower. And those who know the heart of the great wood and the enchantment of tree land, grow restless when they hear of balsam-fir, spicy birch, the laughter of the stream, the song of whispering leaves above the head. They wish themselves back to the Snowberry and the wisdom of flowers, and back to the Partridge-berry and the wisdom of the birds. In these three vines, Mother Nature has enclosed immortal life; a life that draws, like the flame draws the moth, the thorn the balbal. There are legends of the sea, of course, and sad they are. Legends everywhere where the ghostly breaks in upon the living, and all legends are touched with the charm of other worldliness.

I may sit crippled in a sick chair and not be able to climb the mountain to see the sun rise; I may be chained by humdrum life to the monotony of the office, and steer no canoe up against the stream towards the trout brook; I may not wander about in the moonlit night, dreaming with love at my side or listening to the barking of distant foxes. I may be denied all this; yet, legends fill the air wherever I may be in my silence and solitude. I am a king in the realm of mind, all the powers, angels and princedoms are subject to my spirit-call; none can refuse; no, none! My personality is the camp where they all come sometime or other. My heart is the cabin that holds a magic potent over all of them and my campfire is the altar on which they all must lay their offering. It is so ordered from the beginning. Human emotions are the vines, as wonderful in sap as Wood Magic, Snowberry and Partridgeberry.

CRITICISM AND THE INNER LIFE

By C. H. A. BJERREGAARD

THIS is my thesis: The Inner Life has no earthform. Having no earthform how are we to find a criterion of truth? Where is the criterion? My answer is: The Inner Life is itself the criterion.

It is necessary that all should be able to judge about the value of their own opinions and those of their friends. A life without judgment of values is not safe and not worth much. Philosophically, we call such judgment criticism.

In psychology and in philosophy at large, we speak of a critical faculty. I wish to speak of criticism and the critical faculty and to treat these in connection with the Inner Life. I shall not speak of criticism in the sense of detraction, defamation or slander. A critic of that kind is a manifestation of the malign forces in life and ought to be denounced. The critical method I shall speak of as applied to the Innre Life rests upon the evidence of consciousness, upon introspection. Consciousness gives us "tests of truth" which rest upon a deeper base than that of reason.

I will introduce my subject by a poem from Sufism. It is quite appropos and shows a very common defect in most people.

"All night the lonely suppliant prayed,
All night his earnest crying made;
Till, standing by his side at morn
The tempter said, in bitter scorn:
'Oh, peace!—What profit do you gain
From empty words and babblings vain?—
Come, Lord—oh! come! you cry alway;
You pour your heart out night and day;
Yet still no murmur of reply—
No voice that answers: "Here am I."'

"Then sank that stricken heart in dust.
That word had withered all its trust;
No strength retain'd it now to pray,
For Faith and Hope had fled away:—
But at length beside his bed
His sorrowing angel stood, and said:
'Doth it repent thee of thy love?
That never now is heard above
That prayer? That now not any more
It knocks at Heaven's gate as before?'

"I am cast out—I find no place,
No hearing at the throne of grace.
'Come, Lord—oh, come,' I cry alway;
I pour my heart out night and day;
Yet never until now have won
The answer—'Here am I, my son!'

"Oh, dull of heart! enclosed doth lie
In each 'Come, Lord,' a 'Here am I.'
Thy love, thy longing, are not thine.
Reflection of a love divine—they are.
Thy very prayer to thee was given,
Itself a messenger from Heaven."

This poem is an excellent illustration of a common defect in most people. It illustrates their blindness, their utter lack of self-observation and self-criticism, and consequently their need of guidance to understand that which comes before them, be it internally by a voice from above or externally in the reading of books, analyzing of symbols, feeling the values of ceremonies.

It was well that the guiding angel told the suppliant the truth and pointed out that the Lord was always present and that the very prayer was given. It was well that the guiding angel did that—but it had been better if the praying soul had made the discovery itself. That would have been the true course and would have proved that the soul had the necessary self-reflective power, that it had progressed on the road. Not

that the guiding spirit would have become superfluous; nay, a guide is always necessary, but the guide and guardian would have been able to lead the soul into high regions and beauty; and would have helped the soul to solve greater problems.

The lack of self observation shown by this soul is a common defect. Let me refer to reading, for instance. Even otherwise intelligent people, people who read for instruction, lack it. They read too much and reflect too little. They run over the letters of the page before them. Of course, they do get some impression, but an impression is not enough. Rapid and careless reading makes impressions that are no deeper than scratches on wax; a little heat or an emotion obliterates them. Such impressions resemble the bending branch under the strain of the wind. When the wind ceases, the branch is straight again. To get the real good and the spiritual use of reading we must do exactly the same as we do when we eat. Let me show the parallels.

In the first place, eating is personal and individual. You eat for yourself, with your own teeth and energy and in most cases you eat the food selected by yourself.

Applying this to reading means that, in reading there must be a certain isolation from others. We must be by ourselves. The reason is that in true reading there is a communion of spirit with spirit; and, a communion is always between two, never between three or more. When we know beforehand that we are to meet a great personage or event or that we are coming to a strange place, do we not prepare ourselves? Do we not anticipate? Do we not put ourselves in a receptive mood? We do! We should stand in the same attitude when we begin to read and remain in it while we read. If we do that, we have begun correctly and may now enter that mysterious action called reading. True reading is a mystery.

The next thing we do when we eat, if we eat correctly, is to masticate. Mastication consists in grinding the food into a pulp and mixing it thoroughly with saliva.

Applying this to reading means that we examine the individual sentences and words before us, their meaning and application and the position they hold in the sentence; not relatively only, but also by means of punctuation. Even experienced readers will do well to read a sentence slowly and to

examine it carefully. Food often contains impure stuff, and much printed matter contains poor and incorrect language. In chewing, we wisely remove the bones and unsuitable parts. In reading critically we sift the information to be imparted. But mastication means something more. Its main feature is the blending of the food with saliva; digestion depends largely upon it. This blending is most important when we read. In psychology we call it reaction.

If we simply let impressions flow in through the eye or ear or other senses, and do not retain them or re-act against them, then the impressions have been useless or incomplete, because they have not produced an effect upon memory or any other faculty and not modified our active life. But if we retain the impression or, as we psychologically call it, re-act against it, we add to ourselves, we receive something new, we get into correlation with the object that has impressed us. Such reaction is mental mastication and blending of the food with saliva.

As the digestive process begins with the blending of the food with saliva, so likewise our understanding in reading begins with the reaction against the impressions received from the printed matter. Of course, the impressions we receive are varied. Are we attracted or repelled by what we read? If so, we should examine why we are attracted or repelled. To do that is to act critically, and the examination leads to a rational attitude towards the objects which impress us. To stop merely at the impression without examining it, is like chewing the food and not swallowing it. Let me illustrate. Think of some violent or powerful scenes in your life. After their passing could you and did you translate the sensation which they produced into words which on the intellectual plane were the equivalents of your sensations? Sensation and intellectual perception can be translated each into the other's language. It is that language which is spoken in the Inner Life and in Mysticism. It is the language of symbols, so often spoken of by poets and painters.

Art is but veiled human nature. Criticism is its unveiling. Most of our joys of imagination come from the translation of perceptions into conceptions, and all interpretations consist in re-translating conceptions back into perceptions. If you did translate, you got in those translations the criterion

for an estimate of the value of your sensations. A painted apple in the hand is not the same as eating one. If you did not translate, then the impressions you received had no more value for your Inner Life, than the storm on the ocean, which you observed from the windows of your summer home. You were not in the storm. You were outside of it. You were not in your own sensations, hence they passed over your person only and did not affect your real self. It is on such points that life proves useless to most people. It passes over them and they never know it.

At present I will not give a vocabulary of words with their correspondences, but I will show some correspondences of another order. Of the numerous illustrations from literature I could choose, I will select one from "Romeo and Juliet." I will take Juliet's call for Romeo in III Act, 2d Sc. Juliet cries:

"Come, gentle Night; come, loving black-browed Night!
Give me my Romeo, And when he shall die,
Take him, and cut him out in little stars,
And he will make the face of heav'n so fine,
That all the world shall be in love with Night,
And pay no worship to the garish Sun."

How thoroughly Juliet was in her sensations is expressed by the image of Night. The image of night here does not stand merely for sensuous delight and her recollections of nightly meetings with Romeo. Nay, night is her emblem of the immeasurable in Romeo's love and the infinite beauty and manliness of his character. And her language is not extravagant. All through the ages the night has been a symbol of the limitless, a symbol of the womb of time and the abyss out of which all greatness is born. She says "gentle night" because her thoughts and feelings are gentle, full of a love in which she wishes to envelop Romeo. And it is psychologically correct that she in the same moment asks Night to bring her Romeo to her—can think of his being no more and can give him over to Night to keep. It is correct, I say, because Night to her is gentle as her own arms, soft as her longings and profound as her love.

In the words just quoted Juliet expresses intellectually her value of Romeo; her imagination gives him immortality

and her profound love renounces its own claims and consecrates him, "that all the world shall be in love" with him. The psychology of the exclamation represents her translation of emotion into language, into an image, and that image builds up her eternal life. An ordinary soul would have grown nervous and wearied by the tardiness of Romeo's coming; would impatiently have scanned the horizon, and might have doubted him. That, too, would have been re-action, but of another kind than that of Juliet. It would have been mere natural impatience. Not only would it have added nothing to the spiritual life, but would have hurt it.

In another form you may see what a re-action should be. I will quote Byron's "Childe Harold" (3 Canto LXXII). Harold is not speaking of reading but of living, and sings

> "I live not in myself, but I become
> Portion of that around me; and to me
> High mountains are a feeling,—"

Here are two thoughts of power. Harold lives not in separateness, hence he is safe; and, being part of that around him, his criterion arises spontaneously. This is the first thought. The second is still more to my point. He declares that high mountains are a feling to him. This is an essential remark. The correspondence between high mountains and feeling is exact. That which mountains are cosmically, feelings are psychologically. Both are results of intense emotion.

We must make similar translations if our impressions are to be building material for the Inner Life. Such translations of perceptions into conceptions are the only healthy mental food which is and which can be absorbed and assimilated. All the rest, if assimilated, comes into our mental system as useless or even as poisonous matter. You see then the importance of these translations. Not only are they food, but they develop a faculty distinctly humanistic and helpful for the Inner Life.

Translations of sense into thought make us free of ourselves, and give us a superiority over all that which we call our lower self. They make possible the development of the Divine in us. In short, they make Inner Life; and no learning, perceptions, sciences, equal them and their power.

But, it will be asked, what in us is it that shall examine the impressions critically? and what is the critical standard? Let me answer the last question first. What is understood by tests of truth?

In the first place, truth, to the contrary of common judgment, is not fixed nor can it be fixed, because principles of authority change; standards of opinion differ from age to age and with all the possible and varying viewpoints; the rules of logic are not the same as the laws of evidence propounded by jurisprudence, nor do these answer to the various canons of investigation adopted in the various sciences or mental disciplines. Intuitions declare some truths to be absolute, but experience often disproves them. An apriori truth is very often not an aposteriori truth. For these reasons truth is nothing fixed, nothing stable, but a fluctuating quantity.

Mystics and Inner Life people have learned the insufficiency of intellect as a determinator of the absolute. They do not rest with logical or evidential statements. They know too well that our intellect is too ready to become a dupe of its own categories. The world of the intellect is therefore to them not the real world, nor are the definitions and declarations of the intellect the real or final definitions and declarations of the spirit. That which I am going to say may very easily be misconstrued.

We are in the habit, when we speak about the spiritual life, to define the outer life as unstable, fluctuating and inconstant, hence unreal and of no eternal value. And this is correct enough. The misunderstanding I want to guard against is, that when I use language somewhat similar for the Inner Life, you may classify it with the frail and transient and unsafe outer life. If you do that, you and I shall miss our point. I use such language simply because no other is available. Truth from the standpoint of the Inner Life must be defined as fluctuating and inconstant even at the risk of confounding it with transitoriness and the worthless.

Note this. Mystics or Inner Life people disregard intellect as a faculty. To them intelligence is far more than intellect. It is the consciousness of the whole personality; it is the understanding mind as a sum total of all so-called faculties, and it is this understanding mind raised to spiritual potentiality. Mystics and Inner Life people look upon our

intelligent life as a process, not as a permanent thing that can be scientifically determined. To them we are beings in the process of formation, hence our intelligence is not a faculty or the same as so-called intellect, but rather a vital, immanent, dynamic process. Hence, we should abstain from fixing "tests of truth" too definitely. We should always express ourselves in fluid or living terms; and, when we study or read or receive impressions we should not consider the object studied or the book read or the impression received, as too definite and sharply marked or singled out in a form of finality. We should meet these objects as running, progressive movements, as something definite, fluctuating. If they appear to be fixed and definite, then we must learn to see that we ourselves have given them the definite form they have and that they have no other.

The mystics and Inner Life people teach us that unless we learn to translate all apparent and fixed forms back into the life which are theirs and from which we have separated them, we shall not be able to enter the Path.

The criterion of truth to the mystics and Inner Life people is therefore no formula which can be defined in a few words. An act of will to a mystic is never constant. In one moment it may be a decision utterly at variance with that which might have been expected, or a consent unexplainable in rational terms, or a choice so peculiar that friends cannot conceive of the motive back of it. In spite of all such inconsistency and even contradiction, the mystic may be in complete and perfect union with self and his ideals. The mystic life is a rising, progressing, subjective process and is not bound even by its own manifestations. No matter how contradictory the manifestations may be, if they do not contradict the mystic's own ego and personal endeavor, they are neither sins nor trespasses. The "test of truth" to a mystic lies in that which is called his own will and in no objective law. The "test of truth" for ordinary people, does not lie in the will, because ordinary people are not free and self-centered. They are slaves to law. Inner Life people, on the contrary, are living channels of themselves. They are streams rather than solids. Being streams, their points of view and their actions differ from all others who are on stationary ground.

Inner Life people are living fires (Heraclitus) or as

Dionysios, the Areopagite, calls them Seraphin, full of the Deity. They may also be glorious beings of light, shining in nature and full of wisdom. They are new every day, yet the same forever and ever, like great rivers. And as little as you can step twice into the same river, so little is the mystic the same from one moment to another. Rude souls do not perceive it. But the heavens turn with no more truth than does the mystic mind.

It is necessary to understand these definitions of the Inner Life and to recognize that Inner Life people are radically different from other people. If that is not fully understood then that which I shall say hereafter cannot be understood at all.

This idea of Inner Life people being living channels of themselves, streams, living fires, may be illustrated by Dantes' description of light in the 30th Canto of the Paradiso, where he said reality is an ever-moving river of white light. All this is, of course bewildering to the common mind. To hear such negations of all that which seems so solid and safe, robs the common mind of its supposed foundations of surety. Nevertheless, for those who will enter upon the Path it is necessary to come away from all fixity. Foundations must be destroyed. They must enter upon the stream of life. Such is the Path: fluent and subjective. Nobody can enter the Path except through dire probations. The "sweet-tongued voices of illusion" must be silenced. "The fires of lust" must be quenched. The heart must be baptized in its own blood. First then—first then can a soul travel the Path, because then it has become the Path itself or become the living channel of itself—a stream. The Path is a stream, not a high-road paved with rocks and cement.

Those who thus have become the living channels of themselves can seriously consider "the tests of truth." They may either proceed by way of their own inner intensity (or heart life as we often call it) or they may place everything in the light of their understanding. Let us see. If they are of the order of Seraphin or flaming fires, or to use a more modern name, if they are "Romanticists" then they will say:

(1) The test of truth is in our own hearts, or intensity; it is not something far away. If we have hearts—yes, if we have hearts—let us go down to those quiet places and look

out upon the universe! The universe is reflected on the mirrors of the heart! And it gains whatever reality it has for us by the reason we put into it. Without our reason added, there is no universe—whatever else the not-me may be. If we have no hearts we have no mirrors, and there is no ocean out of which Anadyomena may rise. And consequently no soul warmth pervades our life. Aphrodite Anadyomena means human warmth and passional affection. A passion that gives more life; it is no consuming fire. Without Aphrodite Anadyomena, no spiritual criticism, no eternal love. Those who talk without it become merely tinkling symbols and those who listen are driven crazy by the disharmony.

That which the Greeks personified as Aphrodite Anadyomena is in you and me—if we have had the experience—such an energetic concentration upon ourselves that our life rises above contradictions, and bonds and feels its native freedom so powerfully that it is no more of the world. In such passional states, we value a force only where it has redeeming power; that it can lift into the boundless. Our "test of truth" applied to it lies in this: Show me if you can lift a soul out of misery and set it in a higher place! If the force has that power then it is of the eternal order. Otherwise it is not. If they are of the Cherubic order or "glorious beings of light," shining in nature, and full of wisdom, or embodiments of Form and System and Science, then they declare that

(2) The test of truth is "the light of understanding." I need not say that mere reasoning is not understanding, and that it does not contain the light which shows the eternal and universal ways. Nay, "the light of understanding" has no earthform. It is an influx; it is an illumination that overspreads the whole personality, from its roots in the eternal to its circumference in the limited world in which it exists. The difficulty most people will experience when they are told that "the light of understanding" has no earthform is this, that they cannot get a hold of it by their senses. While it has no earth-form, it nevertheless takes form in us. That is, we give it form. Such forms are presentable before the mind.

For instance, to that great mystic, Echardt, the problem lies betwen the concepts "God" and "Soul," and his mysticism takes that form. The world means nothing to him. He pours out the light of understanding as it is in him by talking about

God and the soul, and he talks about nothing else. If we allow Echardt's energy thus manifested to flow into us, we may perceive at least one form—Echardt's form—of "the light of understanding." And it shapes itself by talking about God and the soul, and about nothing else. To Echardt, there is but one thought in the world: the thought of God and the soul.

To Plotinus the problem is the relationship of God and the world, hence his mysticism takes that form. The individual soul means very little to him in comparison with the World-Soul. Plotinus' mysticism is thus cosmic and naturalistic and if we dwell with him in his World-Soul ideas we may find the "light of understanding" reflected in us. That is to say, to Plotinus there is only one thought worth having: the thought of the World Soul!

These two illustrations ought to show how "the light of understanding" takes form, and, that as it manifested itself in Echardt and Plotinus it may likewise manifest itself in us and become our "test of truth." Now then, those who have become "channels of themselves" find "the test of truth" either in their intensity or "heart life" or in "the light of understanding."

All this is no doubt bewildering to those who learn of it for the first time. For a truth, it sounds most irrational, to lose one's life in order to find it; and, to a sensual mind there is nothing attractive in being baptized in one's own life blood. The common mind fears suffering and does not willingly enter the Path at such a price. Just because we do not willingly enter upon the Path and because we shrink from that which looks like destruction, life carries us in upon the Path and the drift of evolution purposes to rob us of all our false supports. Startling perhaps, but true!

I will show this, and, while my illustrations are direct descriptions of that which takes place, you should also learn from my illustrations how life, step by step, will awaken the critical faculty in us, if we were but a little more introspective and self-observant. If we could only learn to see what the Sufi suppliant did not see, that the Eternal Presence was always with him, we could escape much suffering. Again, if we could only have guides to show us our blindness, as the guardian angel showed it to the Sufi suppliant, we should reach the eternal peace much sooner than most reach it.

On these two last points I want to appeal to all who know the mysteries, I speak of, to act more and more as angel awakeners, as guides to others. When you meet those travelers who cry because they always run against an Eternal No; who always run against closed doors; who always feel homeless and forsaken—take them by the hand and try to make them understand that the No that blocks their road is a blessing in disguise and prevents them from falling down precipices. Try to make them see that they themselves are closed doors or have slammed them in their own faces. Help those to whom this earth seems only a desert and no home, and who have no place where they can rest and feel what human love may be—help them to see that there are open arms reaching out everywhere calling them to the divine embrace. By doing even a little of this angel guidance you push the whole of humanity forward to our final goal.

But to return. I will try to show that life carries us, in spite of ourselves, in upon the Path and that the drift of evolution purposes to rob us of all our false supports. I have mentioned the homeless, the solitary, those who are so situated by what they call fate or circumstance. I look upon that condition as very helpful to the attainment of Nirvana, could these people only see it. To be so situated that nobody cares, and not to be attached to others, is freedom of the highest order. It is to have the universe for companion and the infinite for viewpoint. Far from being suffering, the solitude of homelessness is relief from suffering. Here are four illustrations.

(1) We talk about practicing Karma Yoga or the yoga of work, which teaches that by incessant and faithful work we may liberate ourselves from all kinds of bondage; attain supreme wisdom and finally lapse into the Deity. All that is well and the teaching is sound. But I know of a teaching still better. It is this: Life is a Karma Yoga; life is the sacrificer, the sacrifice and the sacrificial lamb. And when life takes hold of us, we are often forced into foretastes of Nirvana by being made homeless and solitary. Could we only see and realize the blessing, that silence and solitude resemble Nirvana both by the liberty they give and by their positive content. But ah, most are blind, like the Sufi suppliant. Be the angle guide and show how life, working as Karma Yoga, tries to liberate!

(2) I have also spoken of those who run against closed doors and who, in most cases, are themselves closed doors. I also look upon that condition as one helpful in spiritual life. If you are one of those who are of that experience—not merely have had that experience, but who experience that condition quite regularly—I ask you to inquire of yourself what kind of doors they are which you want to open themselves for you. I dare say you shall find that the doors open outward and not inward; that they, if opened, would lead into wildernesses and confusion, the very opposite direction into which life is tending to lead you. If they were opened you would be lost in the formless, in selfishness, and not led into wisdom, to the beholding of infinite beauty. They would open outward and not give you introspection. And I assert that life in its progressive evolution is endeavoring to force you into introspection and to the study of fundamentals. These do not lie outside the door, they lie inside. It is, therefore, a blessing that the doors will not open. Being closed, they invite you to turn around and see what they exclude. Now look and see if I am not right! Life is not only Karma Yoga, but also Gnani Yoga, the yoga of wisdom. You may go to a guru and study that yoga, but he can only show you its forms and teach you its categories. Life is a better guru. Life is itself wisdom and all of its moves proclaim it could and would we only see it. Will you not go as a missionary to your own soul and to the soul of your fellow companion who stands knocking before the doors that shall not be opened? Turn away and be taught introspection!

(3) There are those who feel themselves forsaken and who think there is no love for them anywhere. We have all met these unhappy ones, and it would seem that somehow or other they were estranged or forgotten. Where they come, they are disliked and the dog set against them. But when closely looked at, we shall find that they do not regard others with love or affections; that they are bitter; and, eating their own bitterness they forsake society and others who might be their helps. It will sound strange to you that I declare that Life as Bhakti Yoga, the Yoga of love, is doing this. Yet it is so. Life is always inviting and smiling to us and calling the weary and the heavily laden. The Kingdom of Heaven comes if we are but poor in spirit and not proud; and, the meek shall

inherit the earth when God is All in All. In perfect justice, Bhakti Yoga, or Life as Bhakti, gives mercy to the merciful, peace to the peaceful and comfort to those who mourn. If those who feel forsaken would themselves not forsake all the manifold invitations that Life offers, they would soon be set upon the inner ways, for that is what Bhakti does. Will you not tell those who need guidance not to forsake—then they shall not be forsaken. Life is calling them to an embrace—only calling, not forcing. Love does not force; it only invites.

(4) There is still another Yoga, the Raja Yoga, the royal yoga. All yogas are royal roads, but this is a royal yoga in a special sense, because it emphasizes the essential royalty of the soul and declares that each soul is potentially divine. What this school teaches, Life has always taught. Life has always been a teacher of the soul's royalty. These yogas are such translations as I have mentioned. They are transcriptions into earth-forms of Life's method with man. They are excellent illustrations to show how great facts of life may be thrown into art forms. The presence which the praying soul in the Sufi poem did not discover is no nearer than the environment that enspheres everyone of us. We are, as a rule, unconscious of it, yet even the physical spheres that enfold us are constantly lifting us. The perpetual action and reaction, inflow and outflow, which takes place in our bodies takes place in order that we may grow to the full stature of manhood and the royal dignity of a being that longs to embrace that mysterious light which shines above him. This is the work of Life acting as Raja Yoga.

Even nearer to us than the physical spheres, are the abounding riches of the higher life which may come to us in culture and civilization and true religion. These are divine forces that work man-ward. They wish to clothe us in garments of self-respect, self-realization and god-realization. Do we look upon them in that way? Is it not necessary that our guardian angels shall open our eyes to see the hidden beauties? I fear but few use culture, civilization and religion that way.

I have spoken of life as being Karma, Gnana, Bhakti and Raja Yoga. In other words, I have spoken of life as the great reality, the critic of our condition, and our ever present teacher and guide. I will now speak still more closely of life, as our criterion of truth and as our critical faculty.

I do not now mean life as merely a biological phenomenon. Nor have I thus far spoken of life in that sense. Life is a mystery, a transcendental force, if I may use such language, in order to convey its vastness and incomprehensible power. I am speaking of that universally moving power, which enfolds man as well as all the physical spheres and which is both father and mother to us, and which is the temple-fountain at which all souls tarry for refreshings.

By life now I understand, as before, not only the eternal, divine and uplifting light, which we worship, but also that satanic, destructive darkness which we all fear and wish to escape. And I understand by life not only that smiling purity of the sky which causes dreams about God's goodnes, but also that terrible spirit of storms which at times in diabolic rage throws us down and tries to annihilate us with merciless cruelty. Life flows to us not only from the majestic silence of the hills and the all-nourishing water of the deep, but it also comes to us disguised as death, and lifts us out of ourselves, and sets us into a larger or another place according to our karma. In such terms and phrases I would convey something of the mystery called life. Though we all live by it, none of us have fathomed its mystery, but a few of us have—to say the most that can be said—seen the veil that hides life and thereby been enabled to guess a little at what may be behind the veil. Some souls have even beheld their own features in the passing mirror. These fortunate ones have realized that life is a world of an order after its own kind, yet is partaken in by all who want to, under the fourfold form of the yogas already mentioned: the Karma, Gnana, Bhakti and Raja Yoga.

Life, as our criterion, manifests itself to us individually as one of these four, and it behooves us to find which of them is ours in particular. Having found the one, we have our standpoint of criticism. It is that which is so necessary; not only always, for all times, but especially in our day when so many schools offer what they call wisdom; and, when the air is laden with the great variety of teachings.

On this point arises the question of guidance. Unquestionably this age needs guidance. Everywhere they talk science. All call for facts. Men rush out into Nature's realm with a thousand and one questions and come back by the same door. It is all right about this question "What?" We need

information. But we need still more, answers to the question "How?" The "What?" gives us Nature. The "How" gives us ourselves; it gives us character; it is of value, not of fact. We cannot live by facts alone. We need the values or bread. Facts are the outer elements. Values are the Inner Life. The sublime reality comes by way of the Inner Life; it does not lie about like pebbles on the shore, nor does it boil in the chemist's test-tube. There is more value in a sunset, than in a mine full of gold. The gratitude of a hungry dog you fed reaches deeper in life values than the hoary ages of Khufu's pyramids.

It is this "How?" we ought to set about asking each other, when we talk about our struggles and strivings. If your friend has set his heart upon gaining a certain object, ask him: How is that object going to help you in self-realization? If your friend has met with luck or misfortune ask: How are you going to interpret your fate? Everywhere and always, turn your friends' and your own actions around from the quantitative to the qualitative aspect. Thus arises guidance and that is the way life guides. Life is never for quantity, but always for quality. If you will only observe what takes place around you, you shall readily discover that in all your actions there is put to you the question "How?"—could you only overcome the blindness of that praying Sufi soul, already referred to.

I assert that life always stands before us with such questions: "How?" "Why?" "How" will you do it? "Why" will you do it?

The awakening to the realization of this I call the awakening of our critical faculties, now slumbering in most people. And it is the guidance to such awakening that our people need today, in this age. Progress on the Path depends upon it. No true wisdom without it. It is well to study. It is useful to gather information, but it is better to learn to unveil all that has been written, all the art, all the poetry and music that comes to us. The emphasis in the beginning of the mystic life is upon unveiling, that we may see the truly human, see ourselves. Because, in the mystic life, we are concerned with ourselves and not with a supposed objective. The true objective is only found when the veils fall—veils drawn by our own illusions.

Let us organize schools or studies for such purposes. They lead to esoteric knowledge. "Look within. Within is the fountain of good and it will ever bubble up, if thou wilt ever dig." The outer world is the scrawl of many forces, gods and devils. We wish to feel the pulse of it all and we wish to realize that we move among mummies and dead thoughts; and, that we only, we ourselves only, are alive in this moment. In the next moment we, too, from the outer world's standpoint, are also mummies; and our descendants study our acting. But this moment in which we live is of eternity, if we grasp it. If we do not grasp it, I cannot conceive what becomes of us. Whatever the future may give us, this is certain: that the present moment has been lost and thereby also its human value.

Such schools or conferences should translate sense impressions into thought and vise versa, retranslate thought into feeling. The double movement will create a perfect humanity. They would open the critical faculty and they would be the guides now needed in this age—mechanical and dehumanized. Cannot something be done to create an awakening?

I have come to the end of my subject. I urge the necessity of being critical and to learn to translate our impressions into definite forms of consciousness. I have shown how it can be done and how life is forcing us to do it, if we but listen and open our eyes. I have laid the criterion in the Inner Life and shown how life brings it out to clearness. I have asked you to be a guide to others less fortunate than yourself. Finally, I ask you all to engage systematically in studying the meaning of life and its actions. All this is necessary for the inner Life culture.

INVERSE OR INNER VISION

By ALEXANDER WILDER, M. D.

ATTENTION has already been directed to the occurring of inverse as well as direct vision. Draper says: "Inverse vision depends primarily on the condition that former impressions which are enclosed in the optic thalami or registering ganglia at the base of the brain, assume such a degree of relative intensity that they can arrest the attention of the mind. The moment that an equality is established between the intensity of these vestiges and sensations contemporaneously received from the outer world, or that the latter are wholly extinguished, or in sleep, inverse vision occurs, presenting itself as the conditions may vary, under different forms, apparitions, visions, dreams."

Dr. Hilbert is more concise and definite, telling the matter still more plainly: "There are grounds for suspicion," says he, "that when ideas of vision are vivified to the height of sensation, a corresponding affection of the optic nerve accompanies the illusion." In other words, when the idea of a person or object is very vivid in the mind, it is possible and often actually occurs, that we see the very individual or thing that we are thinking about. Everyone of us has had such experiences.

Sir David Brewster explains the matter further. "In examining these mental impressions," says he, "I have found that they follow the motion of the eyeball exactly like the spectral impressions of luminous objects, and that they resemble them in their apparent immobility when the eye is displaced by an external force. If this result," he continued, "which I state with much diffidence, from having only my own experience in its favor, shall be found generally true by others, it will follow, that the objects of mental contemplation may be seen as distinctly as external objects, and will occupy the same local position in the axis of vision, as if they had been formed by the agency of light."

This is not so very fanciful. This much is certain, that

the figure, whether considered as real or phantastic, has impressed itself on the sensorium; and no matter how this was done it is there ready to be reproduced. If a dream can do it, thought can; and when thought has done it, the act, the objective form, can be recognized by the bodily sense. Do not marvel; this is true of hearing as well as of seeing.

Children of a vivid imagination are fond of playing at this form of vision. They close the eyes firmly, pressing the eyelids somewhat closely against them, and presently behold the most lively and diversified spectacles. Whatever has impressed them deeply is most likely to be produced as an actual view. It does not require to have been seen; it is enough that it has been thought out, and the idea given form by the mind. These views are more or less fantastic, moving like curtains or the pictures in a panorama, but they are none the less real. I have played at this sport myself, and can say that it far surpasses dreaming. The varied experiences of later life have either weakened this faculty or led more or less to its disuse; indeed, I presume that such is the case with most of us. The more extensive the range of one's ideas, the greater diversity can be obtained in these apparitions.

We see what we believe to exist, more readily than what is regarded as purely a phantasy. Martin Luther saw the Devil, in about the same shape that he in those days was generally supposed to have. Our New England forefathers, in the seventeenth century occasionally had a peep at a Black Man with a book taking the names of those who were willing to make war on the Christian religion. We do not see him in that shape now-a-days. We have changed all that. Our satan is both male and female. As a masculine demon he is poverty and destitution embodied; as a female, he is Mrs. Grundy.

The case of Nikolai, the Prussian bookseller, has done duty for all the disbelievers of the present century, till indeed it is about threadbare. In the year 1790 he had omitted his customary bleeding and suffering from various melancholy occurrences. The next February after a violent dispute with a person, he saw an apparition. The physician ascribed it to violent mental excitement. It appeared again and again; others finally coming with it. Presently the figures were those of individuals whom he knew, but who generally lived at a distance, and some were dead. They did not come at will,

however, but appeared when he least thought of them. Nikolai could distinguish them from persons actually present. After four weeks they began to speak sometimes to him and sometimes to each other. They would utter abrupt phrases, or cumulated discourses. On the 20th of April 1791 the physician applied leeches to him at 11 a. m. The room was crowded with the figures; but at half past four they began to fade out, and at seven were perfectly white. An hour later the room was entirely cleared.

Draper pronounces that "in such a case there can be no doubt that the disease affected the corpora quadrigemina and the optic thalamus as well as the retina." Let it not be understood from this that the disease created the spectres.

However, we will take our lessons from an old mystic of 300 years ago, who stands properly at the head of all visionaries. We have read Draper and Hilbert, looked at the visions of the Prussian bookseller, and taken the word of the great Swede. Now for the father of all these abnormal creatures—Mr. William Shakespeare of Stratford in England.

In his drama, "The Tempest," he puts us all down as being not much else than "thin air."

> "These own actors,
> As I foretold you, were all spirits, and
> Are melted into air, into thin air;
> And like the baseless fabric of this vision,
> The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve;
> And like this insubstantial pageant faded,
> Leave not a rack behind. We are such stuff
> As dreams are made of, and our little life
> Is rounded with a sleep."

By this logic, sleeping and dreaming are about as real as we ourselves are. Wm. Shakespeare had learned from Aristotle that mind and the thing thought are one. We are made of dream-stuff and of course are at one with our dreams and visions.

Accordingly, when Richard III sleeps the night before the battle of Bosworth, in 1688, the ghosts are made to rise

up, of Prince Edward of Lancaster, Henry VI, George of Clarence, Rivers, Gray, Vaughan, Hastings, Edward V and his brother, Queen Anne and Buckingham. They all dwell in the conscious mind of Richard who had compassed their deaths; and he sees and hears their execration. The king awaking cries:

"I did but dream.
O coward conscience, how dost thou afflict me.
The lights burn blue."

Henry, too, awakes, with the same vision:

"The sweetest sleep and fairest-boding dreams
Not even entered in a drowsy head
Have I since your departure had, my lords,
Methought their souls, whose bodies Richard murder'd
Came to my tent."

Again, Marcus Brutus is sitting in his tent near Sardis, at night, when the Ghost of Julius Cæsar enters. His boy-musician is asleep.

"Ho! who comes there?
I think it is the weakness of mine eyes
That shapes this monstrous apparition,
It comes upon me. Art thou anything?
Art thou some god, some angel, or some devil
That mak'st my blood cold, and my hair to stare?"

The ghost announces himself in reply to the Karma, or his evil spirit. But neither the boy nor the men at the entrance saw him come or go. Brutus alone witnessed it.

The appearance of Banquo's ghost is equally pertinent. The guilty Macbeth has bid the nobles of Scotland to a feast; when going to take his seat, he sees Banquo in his seat. Lenox points to it as a place resrved; but the king sees the unwelcome visitor and addresses him. The queen cries to him:

"This is the very painting of your fear:
Why do you make such faces? If when all's done,
You look but on a stool."

The king asserts that he saw him.

"The times have been
That, when the brains were out, the man would die,
And there an end; but now, they rise again
And push us from our stools."

Addressing his guests he adds:

"You can behold such sights,
And keep the natural ruby of your cheeks
When mine are blanched with fear."

Ross demands:

"What sights, my lad?"

He has seen nothing. Only the King beheld the terrible apparition, and not then till he had learned of the murder.

Dr. Oliver Wendell Holmes has not hesitated to give us an hypothesis. "Perhaps," says he, "we have co-tenants in this house we live in. No less than eight distinct personalities are said to have co-existed in a single female mentioned by an ancient physician of unimpeachable authority. In this light we may perhaps see the meaning of a sentence from a work which will be repeatedly referred to in this narrative, viz. *'This body in which we journey across the isthmus between the two oceans is not a private carriage but an omnibus.'*"

I do not know how far Dr. Holmes would be followed. He has said enough to show what he is willing to suggest. Inside of every human being's consciousness is each individual with whom he has been in any way concerned. In certain events and conditions, the idea of that individual will be impressed upon the mind and so carried into the physical sensibility as to become an apparition. Brutus sees the dead Cæsar, Richard his murdered victims, and Macbeth the form of his assassinated cousin. No one else sees, because they have not had any part in the matter. Lady Macbeth could see the blood of Duncan on her hands, but it was all in her eyes. Nobody else could see it, because except in the interior consciousness and projected from it, the blood was not there.

"Perhaps," says the philosopher Immanuel Kant, "it will yet be proved that the human soul, even in this life, is, by indissoluble communion connected with all the immaterial natures of the spirit-world, acting upon these and receiving impressions from them."

Such natures by impressing the sensorium and consciousness could, of course, by this process of inverse vision, be represented as before the eyes. The person himself will be the witness, but, usually, no one else. Brutus and Macbeth saw their ghosts, but nobody else did, so, too, the prophet Daniel tells a similar story:

"I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them."

The ghost of Hamlet, however, came within the cognizance of several. Horatio asserted it was but a phantasy, when Bernardo and Marcellus declared they saw it; but when he, too, had seen the vision he hastened to bring his young master thither. He, too, sees the ghost and speaks with it. At the end he swears the others to silence and remarks:

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

This carries us, however, into another field and we leave it for the present. I have no disposition to doubt where millions of mankind believe. I demand, however, reason for believing.

I have a brief word to say of these ghostly exhibitions. Very generally the spectral displays are of the same fashion as the seers are accustomed to. Even the ghost of old Hamlet appeared as he was in life. The Roman saw his spectres in the Roman dress; and so it usually is. Nobody seems ever to have seen the ghost of an American Indian till after the discovery of the western continent. Now, we have an abundance of them; and in some regions they monopolize the market. I sometimes imagine it is because they are not obliged to use the white man's grammar. Illiterate seers hear the language of the unlettered and untaught; scholars hear the learned. But they use the dialect of the seer. Swedenborg's interlocutors all Swedenborgise, says Emerson "Kng George II, and Isaac Newton, all speak alike." There is a law of existence, I apprehend, which occasions this.

THE FINE MAGNETIC BODY*

By JAMES L. MACBETH BAIN

THERE is a fine magnetic body working in and manifesting through our nerve system. It is the outer body or garmenting of our Psyche, and is the groundwork, the substantial and rudimentary basis, the very principium of our corporeal or outermost form. It is of a highly attenuated physical substance, and it must be nourished from its own degree, that is, from the elements of our earth.

It may be named according to its several degrees of attenuity, the *odic, astral* or *etheric* body. But such names are often hard to understand, and confusion will arise as a consequence. So, to avoid such confusion, we shall confine ourselves to this one name.

It manifests itself as vital heat in our body of flesh. Every healthy human body generates this vital force. But the blood may become either so impure or so thin and poor through the enfeebled action of our animal soul that the body can no longer generate this necessary vital force. It becomes colder, and, sooner or later, if this condition persists, death of the body must follow.

The quality of the strength or good of this fine body is according to our blood, for it is the very quintessence, the bouquet, aroma, aura or emanation of the blood. Thus a sweet or generous or pure blood will generate and give off a corresponding vital fluid, and this can be used to heat, or comfort, or nourish, or strengthen.

In like manner, a sour, poor, or unclean blood will generate a magnetism that irritates, enfeebles, or defiles any sensitive soul or feeble body that comes into contact with it. To sit by either of these, even though distanced by a yard, would soon indicate to the sensitive body the quality to which such belongs. To the man or woman who is of the finer quality people will be attracted as to a good thing, but from those who are of the lower quality people will keep away, or gradually withdraw as from the undesirable.

Our body of nerve and flesh depends so much on magnetic conditions for its well-being that, from the physical

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This should be read in connection with "A Needed Word of Light," in "Song of the Cross," p. 35.

standpoint, nothing is of greater importance for our present health than to find our true, human, magnetic habitat, that is, the state in which the animal magnetic conditions are such as nourish our flesh and nerve.

I have so often observed in others, and experienced in my own body the value of a simple, pure, animal magnetic surrounding, that I cannot over-estimate its value for the prolongation of the life of the body. Indeed, it is not too much to say that many die for the want of what is as abundant as the air, and as free to them if they only knew where to find it; for example, in assemblies of healthy human bodies, or in the wholesome presence of our domestic animals, such as horses and cattle, dogs or cats. Smile not sarcastically, dear reader, at what I say so plainly. These are serious truths of life, and it is well to know them.

I have known many dear souls who drag out an existence of great weariness, whose time here is indeed a prolonged dying, simply because they are not surrounded by what they need for the nourishing of their magnetic bodies. In such conditions the body soon shows sure signs of premature decay, and the very smell of its slow dying may be perceived by the sensitive. Yea, even the smell of the charnel-house, and that while these people are only yet in the years of life's prime. For their thought is dying, and it is all in the sadness of decay and contrary to the order of God in holy nature.

The denial, whether voluntary or involuntary, of the simple and pure good of human wedlock and its living fruit, is, I believe, one of the surest, subtlest, and most potent factors in this sad work of premature decay, so common now among the more highly evolved of our race. For, to the ordinary human soul, loneliness means a slow decaying, and isolation means a sure dying. But this is only one of the many death-yielding fruits of our present social disorder, which shall pass with the disorder. For under truly communistic, that is, normally human conditions, such loneliness and dreary isolation would not be possible.

Inestimable as a physical value is the gift of true love. For when love is utter, sane, and self-giving, the lovers actually give, and cannot but give, of their finest magnetic good to one another, and there is a mutual strengthening and enriching in all their parts. I would even say that better is the state of our Psyche for the fulfilling of her nutritive function

in a disorderly love than in an utter loneliness, that is, the state into which she may degenate through decay, and in which she only loves, being allowed to love only, herself. Alas, also for that pour soul!

Aye, true love is holy unto Life, unto God. And let those who are so gifted of God value it aright and honor it as such. I am constrained never to lose a chance of so speaking. For the main note of my spiritual doctrine might cause some fine souls of the more spiritual calibre to suppose that I lose sight of the earthly good in my vision of the heavenly blessedness. And I would avoid any such misunderstanding of my teaching by giving, as I have just done, to the earthly good her due place in the spiritual economy of our human cosmos, and so preserve the perfect balance of well-being, and the equipoise of a wholeness of judgment in the mind of my reader.

Now this fine magnetic body of our Psyche can be overstrained or too heavily drawn on, and so made inefficient for the fulfilling of its vital function, which is the mediating or conveying of the holy Thing of Life, even the pure Pneuma, into the physical degree of our own and our fellow's existence. There are many ways in which this hurt may be brought about. Thus, for example, it can be so drained of its power by the vicious dissipation of our virile force that it cannot be renewed in this body. It has been destroyed by self-indulgence, and dissolution of the present state must follow. Or it can be hurt through overwork. It can be so overdrawn upon and so depleted of its virtue through too much of even the most beautiful exercises of the will of healing that it may be reduced to so low a state of vitality that restoration to the normal degree of human activity is no longer possible, and in due time the death of this body ensues. Or it can be poisoned to death by the poison-laden thoughts and sentiments of one's own self, or of another soul.

Yes, there are many ways of violating the holy law of Life. And if we break the holy law, even in doing good, we must pay the penalty. But the sure comfort ever remains sure, that to those who have broken the law in the doing of the unselfish service there is, even in the bearing of the penalty, a real and mighty consolation, not to mention the ultimate good, which is the necessary outcome of all the penal suffering in our cosmos, even an inalienable strength thus called forth for, and added to, the enduring *Ego* of our soul.

But it may also be renewed in the power of its life through the effective service:

(1) Of the many healing and nourishing potencies in the elements of our sun and of our earth.

(2) Of those fellow-men and women who, though in the flesh, are able to give out of their superabundance of the virtue of their vital fluid to the depleted body.

(3) Of those discarnate spirits, fellow-men and women none the less, I trow, who also fulfil the blessed service of healing, nourishing, and restoring the worn-out vehicles of their fellow-workers in the flesh.

Concerning the service under head 2, I shall do well to say here that when depleted, the healer would do well to go within touch of people of healthy bodies and simple minds. Even to mingle with a crowd of pleasure-seekers, provided there be no vitiation of the physical or mental atmosphere, is often a good. For these people are generally well supplied with this vital energy, and, crude though it may be, when your aura contacts their aura, the genius of your health will take of, and use these crude elements, refining them in transmutation, and so preparing a vital food, fit for your fine nerve-body.

Too great is the wonder of the processes under head 3 for me to venture in this brief word to discourse thereon. Truly, these processes are of a wondrous beauty. Thus, for example, it may be at one time as the slow growth of a whole new body; or again, as the gradual weaving of a robe, as it were, of the very finest gossamer threads, these threads being of the very web and woof, the very tissue of this new body of electric, psychic power. Patiently, silently, lovingly, do these sinless and deathless servants of the Holy One of Life work, nourishing the growth of, or weaving, ever weaving, it may be for years, this fine fabric of the soul-body, on which is being rebuilt at the same time the new body of the flesh. Ay, this is verily a truth. I can so declare it, for I have known the experience. But no more may I say of it now. Concerning this holy ministration, the spiritual food therein, and the process and the joy of the recipient-soul, I have spoken at length in the "Christ of the Holy Grail" (see p. 76).

Now, as already indicated, our psyche, by means of the various bodies or manifestors of her activities, is the medium through whom Spirit or Pneuma gives of its life to the body

of our flesh. This mediatorial service is on all planes of our being, and is according to the quality of her present body, both temperamental and spiritual. She fulfils this function continually, ceasing not thus to serve the health of our flesh night and day. But it is in the silent deep of spiritual communion and during the quiet sleep of the nerve and flesh that this mediatorial service is most efficiently fulfilled, as it is written: He giveth it to his beloved during sleep. In quiet sleep or in deep, silent communion, our psyche goes, as in death, to her own place, and there she gets the very food she desires, and which is according to the need of her temperamental and physical body.

The gross psyche goes to the degree of the gross in the psychic, astral, and magnetic realms, and there she gets a gross psychic food for her gross temperamental and astral body. And it is the only food fit for her body. The artistic soul goes to her own degree of beauty, and there she finds the food suited to her finest tastes and needs. The spiritual soul rises to her own pure home-land. She enters the Heaven of the blessed Love, and there she is nourished of the food convenient to her sinless desires, there she drinks the wine of life, even the strength of the Living God.

In all these modes or degrees of this psychic mediatorial service the way of working is one.

Psyche is the vessel, or cup, or body, fitted to receive the good thing needed. This is indeed a good thing, for being a suitable food, it is, even in the lowest or crudest degree, a good thing for the body of that degree. And she drinks it in by way of "the silver thread," the fine psychic mesh which connects her with the brain and the whole nerve body. Thus she conveys it to the whole nerval body, and through this fine nerve body to the finer or magnetic body. Its passing in corresponds to the entrance of a magnetic current into a living body, and they who know the science of the one may well understand the science of the other.

I am so convinced that our body of flesh is being thus actually comforted or healed, restored or recreated, energized and nourished during deep quiet of soul and normal sleep of the flesh, that I feel sure that, if tested by the most exhaustive experiments of strict physical science, it would be found to weigh more after a period of deep quiet of soul, or after a good night's sleep, than when it lay down weary and exhausted.

HOW OLD ARE YOU?

By Francis Mayer.

"On earth the souls pass through many bodies, but when they once arrive into a human body they do not descend any more into animals."—Porphyry.

ACCORDING to masonic rituals, this question is repeatedly asked during initiation, as it is progressing by degrees. The ready-made answers intend to indicate symbolically the spiritual progress of the candidate, who is supposed to meditate on these answers and thus arrive at a conscious knowledge of the degree of ripeness of his own soul. Likewise the student, who aims seriously at the only real initiation, namely by self-development, will proceed wisely, when he during his studies often asks this question to himself, and prepares his answer with a cold, impartial introspection. Although serious self cross examination will at first probably destroy cherished illusions, it will be profitable by clearing and gradually widening the field of internal perception.

The first question to be met is short yet difficult: What is a human soul? To prepare the answer, different theological, theosophical, philosophical and psychological systems have to be compared, penetrated and digested, and honest efforts must be made to apply the conclusions to practical knowledge of the organism of the student himself. Fiddle them on your own violin; analyze the working of your mind, of your vitality; try trance, ecstacy; watch good mediums; observe the working of the minds of other people; look into every corner where a manifestation of the soul may be expected; study by analysis, by synthesis; always try to reach the bottom, and do not become discouraged if the results be at first negative. In the long run you will find arduous work was not wasted.

In the search for the "human soul" let us penetrate the word "human." In esoteric parlance the word "man" does not mean people usually met in everyday life. No matter how intelligent, educated, versed in wordly wisdom he be, esoterically man is a less or more developed animal, which is potentially human, and becomes a man not until he is re-

born to Life, which means life divine, spiritual, eternal. This difference is as radical and as sharply drawn as the difference in natural history between mineral and vegetable, between vegetable and animal. With the Egyptians, the man to become human had to be "osirified." Hebrew philosophy accepted as human only the "Israelite" (an expression not equivalent, as Paul informs us, with Jew). The yogin has to become "twice-born." The Gnostics have their "pneumatikoi." John in his Evangel distinguishes between flesh-born and spiritually-born men, and yet further classifies those born of the blood, of the will of the flesh, of the will of man, and of God. Paul speaks about the descendants of the free and of the bond woman. Even our Christian religion teaches, that to become partakers of the divine nature, Christ has to be born in us, and by His sanctifying grace lift us out of and above our nature. There is no fundamental difference between these conceptions. So we may accept that the real human and the so called divine are essentially the same. From this point of view, our task is simplified.

We have to reject from our inquiry everything which has no purpose other than to serve us in this earthly life. This means that we can quietly put aside all official systems of psychology, including their latest developments in the realms of subconscious life. Next we can leave the greatest part of modern psychical research and spiritism. Even externalisation of sensibility and motricity, likewise the externalisation of the so called "double," have no essential connection with the immortal soul. Neither have the so called spirits of the seance room. All these have to do only with the mortal, earth-born soul in man, which, though it survives the change called death, disperses later on another plane. We have to discard all these, but not until they have taught us how to discern between the real and the phenomenal. Until we acquire, in slow ascent from the known to the unknown and from the visible to the invisible, the ability to discern, we have to keep them. They are necessary. With the negative results to which they lead, they help us to real knowledge. They help us to realize our conscious will, however strong, is not the creative will; our imagination, no matter how fertile, is not materializing imagination; our intellect, though it be sharp and trained, is unable to grasp spiritual truth; the

soul with which they deal is not the supreme power of motion; and our so called personal life is about nine-tenths not our life at all, but that Nature lives in and through us, working out its own purposes through us.

Having reached this point, put aside all you have studied, and turn your concentrated mental force to the study of Occultism. But bring to the study your best, or leave it alone, *tertium non datur.* Daily fifteen minutes only are fifteen wasted minutes. Like Jaweh, it is a jealous God, hard to reach even with sacrifice and full devotion. Nevertheless, if you have the determination, go ahead, study. At first, despite your previous philosophical training, you understand little. My first impression after reading the Zohar was, that it is but a mixture of pious nonsense and rabbinical hair-splitting. Today I place it before Plato. To understand occultism, you must first learn its language. Concentrate your efforts upon unriddling the real meaning of such words as life, thought, will, desire, breath, imagination, time, space, mind, power, generation, right, left, above, below. Try to find what are the elements, metals, minerals, vegetables, animals, East, West, North, South; learn symbolism by all means. It is a hard task.

Deciphering one technical expression or understanding one symbol in each week would be a good average result. Nevertheless, stick to it. The result will show itself in time; at first sparingly and after effort, later more amply and with hardly any effort, because by the very act of continuous mental effort your understanding expands, intuition develops and these will teach you more than all the books. Again, what you learned at first will be but vague, chaotic. You will have only glimpses of truth. Everything will seem to be mixed, rolling up and down like a liquid in fermentation. This is an indication of progress. The wine of knowledge is already here and will clear itself in time. Keep on, but be cautious, do not force ripening.

Do not deceive yourself by believing through study alone you will be able to reach and understand the human soul. This strenuous effort is necessary, but is preliminary work. It prepares you to understand the soul, when it reveals itself. There is no other way to find it, except as it reveals itself. It has its own ways and means to do that, also its own time.

So all you can do is to prepare the way and patiently await the fullness of time when the realization, the spiritual experience, comes. This fullness of time is generally a time of great and prolonged hardships.

The story of Job is not a story of a man; it is a type. The trials vary according to the man, time, environment; but trials are unavoidable, to one who aspires to know, to acquire self-hood and freedom, who aspires to initiation.

Be ready for trials from the first. They become harder in proportion to your progress. The hardest comes just before the soul reveals itself. These differ from those you imposed upon yourself in the way of training, like abstaining from pleasures, or doing things you do not like. These imposed from outside come unexpected, against your will. Nor do they bear a sign: Look out, hear comes a trial. They come as natural events in your life; some radical disappointment, a crushing blow to your ambitions, a destruction of what you have thought to be your life's work, loss of dear ones, great material losses, long disease, and often as a combination of two or more of these, according to the general experience that "hard luck" never comes alone.

You may wish them to come like a cyclone, destructive but short. No. Trouble accumulates slowly, blow comes after blow, till you feel morally crushed to the ground. If you continue to fight, it is rather to show gameness, it is only a fight for the honor of the flag. Soon you may abandon even that, for to make the cup of bitterness full, there comes on slowly but irresistibly the Great Enemy, the worst of all devils: Fear.

You proved your courage many times, perhaps even facing death without knowing what a sensation fear might be. You would smile at the very thought of it. No matter. You have to make the acquaintance of that monster, and know the most terrible of all sensations in the depth of your heart. Occultism knew it long ago (remember Zanoni), but it is not so long that medical science realizes it not only in the different varieties of "phobies," but also as a companion to many diseases, causing more deaths than the diseases themselves. For although it is a busy co-worker in nearly all of our earthly miseries, its presence is not so marked generally as in the cases of chronic diseases. The doctor says: "Your illness is suffi-

ciently serious to be cared for, but there is no danger at all. But if you keep on with your morbid thoughts, some fatal complication may develop. Change your mind or you are going to kill yourself." You feel so yourself, you realize how it is killing you by inches, and despite that your reasoning still goes on to convince you that your fear is stupidly illogical, you are powerless against it. You continue to suffer until —until by a semi-conscious but supreme effort you, or rather somebody within you, breaks the spell, and takes off the yoke.

The crisis is over, though, you have to admit, not by the help of your conscious will. Nevertheless, by and by you gain strength bodily, if you were sick, or mentally if you were depressed by some other hardship. Your self-confidence returns, and you begin to repair losses. The far more important result is, that during the struggle in a negative way, and afterwards during the repair work in a positive way, you learn to appreciate the value of such moral forces as courage, steadfastness, self-efficiency, endurance. Little doubt, you appreciated them before, but it was rather theoretically, because in an easy going life, troubled only by short and unwelcome affairs, mostly business affairs, you had no opportunity to apply them to any great extent. After discovering the possibilities latent in them, and realizing how important factors they are in shaping the course of life, you begin to practice, and to develop them to their utmost in yourself. Consequently your character, the essential man, begins to improve. You gain in force; your horizon broadens. Knowing now misery by experience, you feel obliged even more than before to practice charity and help others in every possible way. At the same time you see how separate is the inner life of a man from his social life, and how much more it is worth to concentrate efforts upon the development of the inner life, which is not subject to accidents and leads to freedom from unwelcome influences, may they come from outside or inside. This ripening process following the time of probation is an important part of your initiation.

This is an initiation and a real one. Having arrived at this degree, you did probably find out, that there is also an initiator in the case, a mysterious, but undeniable intelligence, which showed clearly its superiority above your conscious intellect by helping you through the crisis, and afterwards point-

ing out the right way, to your considerable moral and mental improvement. This superior intelligence is the human soul. Men call it, by mistake, or for the sake of convenience, my soul. It is not their property, nor part of their personality. It is their master and their maker.

Sit down in some quiet place at twilight and think over the events of your past life. You being an occultist, it is likely that numerous groups will pass in review. A series of never realized ideals open the procession. You see now that among them were some really childish ones, others unripe; and some are not yet dead. There may follow a group of memories of happy moments. You are glad to see them again, though you have to confess that some, if not many, had a bitter after-taste. The next group, of missed opportunities, looks sad, at first, but you find that not all of them were real. Indeed the majority were only imaginary, and, anyhow, they were counterbalanced by unexpected good chances. Desires which remained unfulfilled come now. Do not sigh. You see now, many, had they been granted at the time, would probably have caused more serious troubles than was the passing pain of their unfulfillment. Behind them come realized desires. Examine them. How about this next group, of mistakes by commission as well as by omission. They did hurt you. Yes, but did you not learn a great deal through these mistakes? Are not among them some which turned out to be to your advantage? And this other group of unexpected disappointments? Is it not made up for by that other group of unexpected compensations?

Let all these groups, or at least the important ones, pass again and examine them from another point of view. Which events were the result of your conscious effort and forecast by you, and which came by what you were inclined to call chance, or outward circumstances? Think over how often your plans were defeated by circumstances which you had not thought important enough to figure upon. On the other hand, how often were you saved by unexpected help? How often turned, what you thought a defeat to a success?

If you take all this into consideration, it is not unlikely that you find, to your surprise, most of the important events which shaped your life were not caused by your own intellect and will but, sometimes against your will, by some greater

and farther seeing intelligence and a more powerful will, which had ability to prearrange things or change the results of what happened so that whether there was sunshine or storm your ship sailed without deviating to any great extent from its charted course, and, at all events, toward a certain stage of intellectual and moral development? The captain? Of course it was the soul, the living soul, working through a very simple mechanism. To perform all these wonders it had merely to influence your thinking and the minds of others with whom you came into contact.

Another question arises: Does the living soul perform all this work for our own sake? Not exclusively. Let us examine what is such a living soul, and what its business on our earth. It is a cell, so to say, of the Universal Soul, of the soul of generated Humanity, called by Kabbalists Adam Protoplastes (as distinguished from the emanated and not generated Adam Kadmon). This Adam Protoplastes is the Adam of Genesis. Did this Adam sin or not? Was he really driven from Eden or went he voluntarily to fulfill the highest sacrifice? These questions do not belong to the present subject.

Here we have to take into consideration only the fact that, once outside the Garden, he has to perform a double work. The first and, from the cosmic point of view, more important part of the work is, to finish the task started by eating of the forbidden fruit; in other words, by actual experience, to learn good and evil, to be able to master both of these, and thereby perfect himself to become worthy of return to the tree of life. To this purpose the soul of Adam has to divide itself into parts, afterwards into particles, and rays and by the way of generations, incarnate on earth, inhabiting earth-born men and, using them as instruments, gather through them experiences concerning good and evil, mostly evil. At the same time he has also to obey the order to till the earth, and make it fruitful. This second and, for us earth-dwellers, more important part of the work, means, that these incarnated particles or rays of the living soul have also the duty to work and help in the perfection of our earth-born and consequently earth-bound souls, attach them, when once sufficiently refined to be able to bear life eternal, to themselves; and, liberating them from their bondage, lift them to

the tree of life. This is the mystic meaning of the tilling of the earth. It is evident, therefore, that when what I call the mortal soul of man, meaning the unity of his intellect, mind and reason, becomes conscious of the presence of the living, the real, human soul, it has to strain to the utmost all its forces to work together with the living soul, to make the union with it possible, so that when later the divine ray returns to the great collective entity from which it came it might carry there with it the regenerate soul of man, and let it partake in life eternal.

Just as on the way of involution, unity divided itself by generation to multiplicity, the homeward current or evolution proceeds by regeneration from the multiplicity back to unity, and uses as means of growth the synthesis of the formerly divided particles. As one would reconstruct a man's body which had been dissected, he has to unite the tissues to organs and members, and then to unite all these, so in the cosmic process of reintegration, the many thousand atoms which are particles or rays of the living soul, which had reincarnated on earth, now carry back with themselves as many thousand earth-born souls, and these are united to an individual human soul, to a Mahatma, or Great Soul, which despite of its immensity is but a single collective entity, a single cell in the great body of the Universal Soul. These cells are afterward synthetized by greater collective entities, and thus are developed the variously named heavenly hierarchies.

The reader may or may not accept this conception, crudely and incompletely sketched as it is, concerning the essence and work and the synthetical reintegration of the living soul and our earth-born souls. I know this conception differs from the conceptions to be found in current theosophical literature. It is inserted here, not only to explain my former statements about the great difficulties of the realization of the higher soul in ourselves, but also because when a reader accepts only temporarily this conception as a working hypothesis and on the basis of it tries to solve the greatest problem, what are we here on earth for? and what is the meaning of life? he may see new light.

Before proceeding, a further explanation seems necessary. I called, what I conceive to be a single cell of the universal human soul (though composed of many thousand par-

ticles including as many thousand earth-born but regenerated souls), the Great-Soul, and added, on the basis of literal translation, the Sanskrit term, Mahatma. This seems to be not in conformity with the general use of the word mahatma, for this expression usually means men, living on earth, otherwise called Masters. Now as far as I am able to understand the question, the distinction of being rightly called a Mahatma belongs only to men of involution; that is, to such as have attained by the way of regular involution that degree of perfection which would entitle them to Nirvana, but who remained among us to help mortal men in their development, and now are working among us as Masters. (Such are in Western Occultism the so called Rosicrucians, of course only the exceeding rare and real Rosicrucians.) Being men of involution, these Mahatmas are in continuous and conscious touch with the Great Soul, Mahatma, to which they belong and from which source they derive their powers. This circumstance would explain their seemingly superhuman, but in fact truly human, qualities and powers.

Returning to our present subject, the search after the soul, it is necessary to impress deeply the statement, that during the course of self-initiation the student exposes himself to at least one, and generally to more periods of probation. The one, sketched above, is of course but a scheme, for although the purpose of these trials and the results do not differ much, the means applied to this purpose vary according to the person and circumstances. To avoid mistakes, it is necessary to emphasize, that the words "probation" and "trials" applied to these cases are misnomers. They are used here for lack of a better term, and because hearing from each pulpit that God tries men, like gold is tried in fire, we become accustomed to such expressions; they convey to us a certain meaning. They are remnants from the times when even thinking men accepted an anthropomorphic conception of the Deity. Of course a man has to try out what he wants to know, but of what use would be trials or probations to an omniscient Being? Or even to the living soul, which is a ray of this Being? From the right point of view the above mentioned periods are not times of probation, but of training, of help, and intended to bring us nearer to the realization that there is a living soul working in us, that there is a separate inner life, and that

there are latent moral forces in us, which may be developed and become strong and helpful factors in the shaping of our life, if we but keep up a steady determined effort toward them, and a right mental attitude. The Zohar is more correct concerning this question than the opinion of the churches, for it repeatedly says: (I. Sect. IV. and IX.) that the Holy One breaks the body, to give predominance to the soul, and opportunity to man to attach himself to his God. Of course the expression "breaks the body" is related not only to diseases, but also to moral reverses, while the predominance of the soul begins with the mentioned realizations. It would be a fatal mistake of the student to believe that when once the living soul begins to play the predominant part in his inner and outer life, he thereby becomes at once free. It would be a mistake, and a fatal one, not to realize at the same time that there is also another and very strong factor in his life. This is Nature. At the beginning it was stated right that during the preliminary studies and work, the student will realize that a large part of his life is in reality not his own personal life, but that Nature lives in him and works out its own purposes. The struggles during the so called probations will make even more evident to him that Nature in its work performed in him has its own separate will, and also the power to enforce it. His intuition and understanding as they develop will also teach him that it would be madness and self-destruction to oppose himself against Nature, but that it is wise to be a co-worker with it to his own benefit. The duty of Nature is to harmonize the work of the diverse factors which set in the Great All, and no living entity, no matter how high in the spiritual hierarchy, is allowed to disturb this harmony. This is evident.

When the student in his progress reaches the stage that he becomes conscious concerning the different factors which are shaping his life, and begins further progress by doing his best to work with them, then, but only then, will it be profitable to try to elucidate how old is he; or, in other words, how far is developed the living soul to which he became attached, and how firmly attracted is his personality, or his mind, and especially his memory, to that living soul. If the attachment is positive, or to use the language of the mystics, if the celestial marriage is already performed, future progress is assured

to him. This does not mean final liberation from the earth, from the necessity of further reincarnations, but means that during the further progress his memory, which is his individuality, the gold of the alchemists, will be not effaced, though it may be still more or less submerged, but will continue to help him consciously or subconsciously in further development. It means that he will reincarnate no more as an animal in human form, but will continue a human life, taking the word human in the higher esoteric sense.

Let us examine the statement of Porphyry applied here for a head note, that after once reaching the human state the soul shall not descend any more into animals. This is contrary to the view taken by some philosophers, who claim the human soul is in metempsychosis subject to a retrograde movement and may the next time reincarnate in some animal, taking the expressions human and animal in their general sense as they are used in natural history. When we take these two expressions in the esoterical sense, it means what was stated above: that when once an earth-born soul becomes wedded to a living soul, it does not reincarnate again in a human-shaped animal, where it would have to begin the struggle for emancipation again, progressing only as much as the series of souls to which it belongs progresses in and with the general evolution, but it remains really human, partaking to some extent in the divine life and remaining able to develop individually.

Are there signs by which it may be ascertained by us where we are in the way of progress? Yet far, or already nearer to the final liberation? There are some such signs, though most of them so intimate, so personal, that they defy description and generalization. It may be stated in a general way, that the man who in his youth or early manhood is able to form definitively ideals in accordance to which he is determined to shape his whole life, and who is able and strong enough to follow his way without deviation even among adverse circumstances, the man who "found his work" early and who sticks to it, also the man who possesses, by birth rather than by training, an ability for self-control and who has self-esteem and self-reliance, such a man is already wedded. He is human. On the other hand, when one is subject to much drifting before he becomes settled and balanced, is governed more by impressions than by reasoning, when one has, though

boasting, really little self-confidence, when his will is flexible, though he is strong-headed and has narrow views, it may well be supposed that as yet he is not attached to and illuminated by a living soul. Where there is no ideal, there is no human soul, despite the human outward form.

Looking for other signs of the real presence of the soul, we often read and hear of the opinion or belief that at the beginning of a spiritual life a man becomes conscious of one or more earlier incarnations. Concerning this I have doubts. For, judging from confessed experiences, there are too many great men and women walking among us who are reincarnated. According to their claims, some of these great ones are each in many bodies at once, and are also subjects of remarkable retrogression, for some reincarnations of Napoleon would be but mediocre sergeants, and, the poetry of present-time Byrons is fit only for the waste-basket. Besides this, I know also that until the occultist has reached in his development the degree called "Understanding" (the Sephira Binah), with which degree goes the ability of spiritual discernment, the Astral is liable to play mischief with the alleged seer, who cannot as yet distinguish between reflex images and realities. It is wise to accept manifestations concerning earlier incarnations cautiously.

Fortunately, there is one infallible test by which everybody can see at a glance where he stands, if he is only sincere with himself. The degree of our spiritual development is in direct proportion to the development of true neighborly love and unselfishness in our heart. Eastern and Western occultism agree on this point, as the following two quotations would prove. Sri Parananda (an Eastern exposition of St. John, p. 178) writes: the waning of the love of self and what belongs to the self, and the waxing of the love for others indicate a certain *growth, maturity* and *ripeness* of the spirit. Papus (Dr. G. Encausse) from another point of view states (La Reincarnation, p. 128) that after repeated probations "mercy (pitié) enters into the heart * * * and by this is recognized the real age of a spirit: one, who is ready at the slightest opportunity to blame others, is a newly incarnated spirit." (Both authors use the word "spirit" in the sense I used the word "soul.") And this is not merely moralizing, but is the statement of a fact and of a rule in occult psychol-

ogy. The development of neighborly love simply signifies that the mind of a person is more and more connected with higher and higher manifestations of the Universal Mind. The Kabbalah teaches that in our present life Severity (the Sephira called Geburah or Pechad, which means also Fear) predominates, and Mercy (the Sephira Chesed) is mingled in to such extent only that life may at all be possible. But in the world to come, that is, in the higher manifestations of Life, "Mercy" prevails more and more, till at last, in Eden, or Heaven, or Nirvana, "Mercy" rules exclusively. History affirms this statement as applied to the development of life on earth where the (all too slow) elimination of "Severity" and progressing predomination of "Mercy" mean civilization. In barbaric ages severity rules even in the churches, as it was seen in bloody sacrifices and later in the holy inquisition. But with the renaissance, the reformation and later with the grand revolution, it became more and more attenuated. By and by the guillotine disappears, and the slogan, Liberté, Fraternité Egalité, becomes more and more realized. (The reader probably knows what a great factor Occultism was in the preparation of this greatest of all reform movements, but only few know the interesting fact, that the above quoted slogan was coined by a well-known occultist, Claude de St. Martin.) In our present progress—with all due respect to scientific development—the most beneficent factor is and will be the development of the Brotherhood idea through all strata of society. It is natural that the spiritual progress of the individual is in strict proportion to the development of Love in his head and heart.

Measure therefore yourself by this standard. Though the highest point on it seems to be unattainable, for to be able to pray on the cross for the crucifiers is a superhuman performance; still, Love may be developed by right mental attitude and continuous effort. It may be a hard task at the beginning, but soon it grows by itself, and becomes in the strictest sense its own reward. And the highest possible reward, too, for nothing among earthly pleasures is so sweet, pure and satisfying. For: "The merciful man doeth good to his own soul!" (Prov. XI. 17).

Lectoribus salutem!

AS IT WAS IN THE BEGINNING

By J. HOWLAND

WHEN the world was young, a man and woman walked in it, for a time, hand in hand. It seemed that life had been given to them for pleasure only. As they journeyed together, a wide road, bordered with flowers, stretched ahead of them as far as the eye could reach.

Perhaps the little stream that sang its way over the stones by the roadside was not very pure; perhaps poisonous snakes hid among the fragrant flowers, but they were too happy to care. The moon hung low to guide their feet through enchanted ways by night; the sun shone warm upon their path by day, and they cared not where their journey's end lay.

One day they came to a great pit by the side of the road. Together they stood gazing down into its depths. Seething black clouds rolled up from it; lightnings flashed; thunder's roar mingled with what sounded like cries of human anguish. As they looked down into the darkness, of a sudden the earth crumbled away from the place where they stood. The man pushed the woman away from him and leaped to safety. She held up her arms and cried out to him to save her. But he was standing afar off, where the ground seemed firm. In another moment the clouds had closed over her and the man went along the flower decked road, alone. alone.

Left to her fate, the woman felt herself falling, down, down, through the awful darkness. Faces distorted by suffering met her view; wild cries and curses fell on her terrified ears. She wandered distraught among the gruesome shapes until, in the distance, she saw one whose head bore the marks of thorns, and who, with scarred hands, ministered to miserable wretches that crowded to him for comfort.

And while she was yet a long way off, the woman cried: "Master save me."

He answered: "No one can deliver another from the pains of hell."

And the woman said: "But I am not like these other poor creatures here, for I was but standing at the brink of the pit, when one put forth his hand and pushed me down."

With a stern voice, he of the thorn marks said: "Woman, no one can put another in hell. Those who linger over the mouth of the pit will fall."

The woman fell on her face, and in bitterness cried: "Help me! show me some way that leads forth from this place, that I may set my feet on it. Can I never know the light of heaven becaues I have fallen so low?"

And he answered: "Woman, the ladder by which most souls climb the steep ascent to heaven has its first rungs set in the nethermost parts of hell. Truly it were better to be in hell than to live like the beasts that perish. The thought of heaven came never to you when your feet were set in pleasant places."

Fear fell heavy upon the soul of the woman. And it was given her to see herself as she really was. In the noisome shapes that surrounded her she saw the likeness of all the evil things she had done. The evil thoughts that had peopled her mind she beheld now grown to the semblance of living things. In loneliness and sorrow the woman walked the length and breadth of that dread land and to the very bottom of the abyss.

At last, one day, when hope had well nigh fled, one who loved little children came to her and laid a helpless infant in her arms. In anguish the woman cried: "I am not fit; pray give this child to one who lives in the sunshine. Down here with me, he cannot learn to laugh as do happy children.

But he who gave it said: "God's love, which is justice also, reaches even into hell. So shall you live that of your sins you may build a ladder by which you can mount to heaven's gate, and the hand of a little child shall lie in yours."

Then hope awoke and fluttered in the woman's heart, like a butterfly's wings when the spirit of life bursts its chrysalis and sets it free.

Long and tender care the woman gave the child. Almost it seemed that she had ceased to see there were other unhappy beings around her who needed comfort, or other little children even as hers, so anxiously also she labored to build the ladder which was to bear her feet to liberation. In dreams she saw the ladder completed; each rung was made of a sin which she had overcome. Its upper end disappeared

in the clouds where sometimes she caught the faint gleam of a star, like as that when at noonday one stands at the bottom of a deep well and gazes up into the blue. Many times the woman tried to ascend, but the rungs gave way and back she fell, and had to gather strength to begin the climb anew.

One day, overcome by disappointment, she was sitting at the foot of the ladder when a master passed that way. And he asked: "Woman, why do you grieve?"

"Because I cannot climb my ladder," she answered. "It is good to look upon; it reaches to the very clouds; its rungs are built of the sins I have overcome and washed clean with my tears of repentance, yet they will not bear up my feet. What shall I do? I long to go with my child into the sunshine, to be away from all the sin and sorrow of this unhappy place and the wretched creatures who dwell here?"

And he said: "But what of your brothers and your sisters and of other little children here who languish for the sunshine of happiness? What have you done to help them to freedom?"

The woman's voice faltered as she answered: "Nothing have I done. My time has been given to the care of my child and in building the ladder up which I am to mount with him to heaven."

And he said: "Heaven would be a lonely place of selfishness were each one to labor for his perfection only. It is better to be a step by which another climbs."

Then a great light shone upon the woman; and love, which in charity, came to dwell in her. She journeyed in the land of shadows. Where was the sound of sorrow and suffering, there was she to relieve it. And her face became radiant as the morning, for in her heart hell had no place.

THEOSOPHY TEACHES MORAL ACTIVITY

By P. R. O. F.

The Theosophic Movement encourages meditation and quietness, but it is not desirous of producing such effects and misunderstandings as have led India's priestly rulers to bring upon Aryavarta, the land of the Aryans. No. Theosophy is quite emphatic in teaching activity. The Bhagavad Gita, a good ruler and guide, will show you that any moral activity of the world may be carried on by a true theosophist.

IF

By J. HOWLAND

If I could follow the path of light
  The moon leaves on the sea,
Away and beyond to its shining end,
  I could learn of the mystery
The ebb-tide paints on the glistening sand,
  And know when the sea gulls cry
O'er the grave of Lost Atlantis,
  Where her drowned cities lie.

If I could follow the trackless way
  Of the bird's uncharted flight,
I could hear the song of the morning stars,
  And the secret of day and night.
If I could read what's writ by the lightning
  On the storm clouds big with rain,
At last I might find the jewel, slipped
  From the Pleiades' golden chain.

If I saw what makes the crystals form
  In the pulsing heart of stone
I could travel space, know what sunlight is,
  And dwell with spirit alone.
If I knew the life in a blade of grass,
  That pierces the heavy clod,
I could rend the Veil of Isis
  And look on the Face of God.

THE LOGOS AND THE PHILOSOPHERS

By Louis Friis

WE can begin our view of the classical world ideas of Logos by quoting Heraclitus and using his system as a point of departure. His fundamental idea is, "All things are one." There is a peculiar "order" in this "all things." The same "order" for the gods, men and for all individual things. He calls this order an ever-living fire. If we use the term Logos for these ideas, then I say that Heraclitus by that term means both the power (fire) that makes all things one, and the unity itself. Logos is then a qualifying power: a will and plastic force, the dynamic energy in the world.

With this conception in mind, we can understand Empedocles, who designates this dynamic energy as "love and hate," or the combining and the separating forces; and also their governing principle, which he calls Logos in particular. Logos, then, in the understanding of Empedocles, is the moving power and the ordering principle of the world.

Democritus said that this moving and ordering power was self-centred and had its energy in immanent possession. By claiming self-regulation for Logos, he made it the divine principle.

The train of thoughts and understanding of Heraclitus, Empedocles and Democritus was much emphasized by Plato, so much so that his "ideas," or his form of the Logos, assumed rather personal characteristics. In the Republic, the ideas appear as "the good," or as the highest rational principle, or the principle that dominates, the principle that preserves an ordered harmony in the world, and thus the principle that conditions all knowledge and harmony. In short, Logos now is number, measure, order, harmony, fixedness, and will. In "Philebus," Plato further defines measure as symmetry or regulated proportion and also beauty. Logos is now the power of beauty, and in the "Symposium" that conception is fully stated. In Plato we are then far advanced,

not only beyond Heraclitus, Empedocles and Democritus, but even beyond Plato himself. Logos is now comprehensible. It is harmony, order, law, beauty; Logos is the eternal, intelligible and beautiful pattern of the universe.

The next step, to consider the Logos as the soul of the world, was taken and elaborated by the Neo-platonists and from them it went into Judaeistic philosophy and the fourth gospel, that of John, where the Logos becomes god incarnate, a man. Further development was impossible.

The successor to Plato was Aristotle. With him we must go back again to the beginning of the problem of the Logos, and develop it again, and in his way. But that for the present would be too long and too complicated a discussion. Suffice it to say that the Logos is represented as a static force which controls dynamic nature. In its operation its method is identical with what we call self-realization. For short, Logos is the principle of self-realization.

The next philosophy which gives us any help in understanding the Logos is Stoicism. The stoic philosophy understands the Logos as "generative reason" (logos spermatikos) and declares that in itself the Logos contains the ground of the development of the whole world in all its multiplicity. Logos is more specifically defined as "a reasonable god, or an artistic fire (pyr technikon). That does not mean that "the god" here spoken of is a transcendental power; on the contrary, it is only a name for the natural power immanent in all things. It is, so to say, the spring in the watch, or, as dogmatists would have it, a "providence."

By and through Stoicism, the Logos idea received a powerful development in the direction of clearness. We may now see it as the form of mind of a giant plant, as well as the shaping force of the mass; it makes the crystal, as well as the brain of Plato; it frames your house, as well as the pie the cook bakes; its lines are drawn in the abominable hats women wear now-a-days, as much as in Praxitele's admirable Hermes; the contours of the landscape and of your body are all of the Logos, and the leg of a fly is just as dear to it as a Beethoven sonata.

The power that designed these is the same as that which lifted Fudji-nojama to the sky, and inspired all the legends connected with that mountain.

Spinoza is the next philosopher I would point to. He helps us to a practical realization of what the Logos is. He taught : "Everything in so far as it is in itself endeavors to persist in its own being." That is a fruitful thought. The endeavor to persist is Logos. Every action and every thought in the line of self-maintenance and self-realization is thus full of the controlling force in existence and is thus justified. That thought gives a spiritual color to all human endeavor, and removes many unjust charges of egotism. If at times the Logos is severe in judgment about your failure, it is also, as we can now see, also a mighty justifying and liberating power. Let all self-constituted judges be careful. They may easily condemn themselves. Logos has a bigger mind than they. Logos has larger sympathy than they. Logos may be the very author of the act they condemn.

With Leibnitz the problem of the logos assumed a new aspect and thereby a richer content. He emphasized the dynamic nature of things in opposition to the static. Accordingly, the Logos becomes the active force in the world; active in the sense of control, of managing, of upbuilding, and of keeping in repair, if I may use such a term. It is the plastic force among phenomena; the hand that does things; the driving force of the world-order. And more than that, the Logos is now to be understood as the structure or the edifice of the world; its frame, its organic texture; its erective force and sustaining energy. In short, to use a term from Christian theology, the Logos is the immanent deity.

LIFE A STRUGGLE AND A VICTORY.

By P. R. O. F.

ALL individual life is a struggle against yielding in weak accommodation to the changeful, temporary, ephemeral things about us, in order that we may catch that permanent, authentic tone of life, which is the Spirit of God. It is not an obscure or remote something that lives in the consciousness of every one of us. It is an unconquerable spirit and victory.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

CONTAINING THE DOCTRINES OF KABBALAH, TOGETHER WITH THE DISCOURSES AND TEACHINGS OF ITS AUTHOR, THE GREAT KABBALIST, RABBI SIMEON BEN JOACHI, AND NOW FOR THE FIRST TIME WHOLLY TRANSLATED INTO ENGLISH WITH NOTES, REFERENCES AND EXPOSITORY REMARKS.

BY NURHO DE MANHAR.

(*Continued from page* 316)

KABBALISTIC REMARKS ON MARRIAGE.

SAID Rabbi Eleazar: "It is written, 'What shall we do for wives for them that remain?' (Jud. XXI. 7), and further it is added, 'Therefore they commanded the children of Benjamin saying, go and lie in wait in the vineyards and catch you every man his wife, and see and behold if the daughters of Shiloh come out to dance in dances; then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh.' This incident in connection with the tribe of Benjamin shows how a man may and can become the husband of one who is the sister soul of another, and how as tradition teaches us, betrothment may take place during a feast through fear lest another may pray to obtain the betrothed herself. On further reflection you will discover and understand the mystery or secret law that governs marriage, which is similar to that which operates when a man marries and dying leaves no offspring. When that happens, his widow is bound to espouse her late husband's brother. If she brings forth a son, he is animated with the soul of his defunct father who incarnates a second time within him. This son finds no wife who is his sympneumata because this animates his own mother. Therefore, esoteric students declare that it is permissible to celebrate betrothals during feast days, lest another, by his ardent

prayers addressed to heaven, may obtain her who is about to become betrothed, as it is possible by such means to obtain a wife whose soul is the sister or twin of another man."

Said Rabbi Jehuda: "Truly the subject of marriage must be of the greatest anxiety to the Holy One. Blessed is the lot of Israel who enjoys the secret doctrine that teaches them His Holy way, as also the secrets and mysteries attending them. It is written, 'The law of the Lord is perfect converting the soul' (Ps. XIX. 7). Blessed is he who studies in it and rules his life thereby, for then he acquires length of days and learns the secret of life, as it is written, 'For length of days and long life and peace shall it add to the.'" (Prov. III. 2).

ON THE STUDY OF THE SECRET DOCTRINE.

Said Rabbi Jose: "We read, 'And Abraham was ninety-nine years old' (Gen. XVII. 1), and also, 'Thy people are all righteous, they shall inherit the land forever' (Is. LX. 21). Blessed is Israel above every other people, for the Holy One calleth them righteous. We learn by tradition that there are a hundred and twenty-eight thousand winged messengers who fly throughout the world, listening to the cry of sorrow and the voice of joy or pain and suffering, proceeding from man and beast and bird, all of which with their prayers are gathered and borne by these angelic beings up before their lord, who judges accordingly as intimated by the words, 'Because a bird of the air shall carry the voice and that which hath wings shall tell the matter' (Eccles. X. 20). When are the judgments resulting from these voices and cries and prayers executed and carried out?"

Said Rabbi Hiya: "When a man falls asleep, his nechama or higher self leaves him and, ascending on high, gives account of his deeds and acts and words; therefore is it written, 'Keep the doors of thy mouth even from her who sleepeth near thee' (Mich. VII. 5), alluding to the soul of man."

Said Rabbi Jehuda: "Every deed, act or word a man speaks or does, the higher self or 'neshama' has to give an account of it. It was the teaching of Rabbi Eleazar, that ere the evening begins with the setting of the sun, the angels or mighty ones of the signs of the zodiac, close the gates of its constellations that have been open during the day. Then

the voice of a herald cries aloud: Assemble and grather yourselves together! As they ascend in silence on high, those who gather up the world cries and prayers descend and go on their mission through the world. When the moon begins to shed her light upon the earth, these winged messengers sound their trumpets in unison and give forth a sound as the shout of great joy. They blow them again when a plaintive sound is heard and then presently myriads of angelic beings begin chanting hymns and praises before their Lord and Master, after which the judgment of the world commences. Then it is when we sleep, our higher selves quit us and give in their account of us and by the grace and goodness of the Holy One are ordered to return and come back again to us, even when we have done and said things we ought not to have done. After midnight when the cock crows and birds begin to waken up, a wind from the northwest commences to blow, which is met by a current from the south. Then it is that the Holy One delights himself in the souls of the just in the garden of the heavenly Eden. Happy and blessed is he whose delight is to rise and study and meditate on the Secret Doctrine, for then the Holy One with all the souls of the just made perfect, listen and attend to his voice, as it is written, 'Thou who dwellest in the gardens, thy companions listen to thy voice, cause me to hear it' (Cant. VIII. 13). More than this, the Holy One surrounds him who rises at midnight for study with an aura of light (chesed) to keep and protect him whilst on earth, so that angels above and below become his guardians, as it is written, 'The Lord will command his loving kindness in the day time and in the night season, his song shall be with me' (Ps. XLII. 9)."

Said Rabbi Hezekiah: "Everyone who, rising at midnight, studies and meditates on the secret doctrine enjoys a lasting (thader) portion in the world to come."

"What," said Rabbi Jose, "does the word 'thader' mean?"

Said Rabbi Hezekiah: "Hear what I have been taught. Every midnight when the Holy One enters the garden of Eden, all its plants (the souls of the Just) are then refreshed by the water of the river Qedumim, known as "the beautiful stream" (nahaladanim) that flows through the universe, and he who studies the secret doctrine at midnight comes into relationship and communion with the souls of the just made

perfect on high, and finds himself refreshed and strengthened for as soon as they hear his voice, they are filled with great delight and impart to him the water of life by which they are themselves refreshed and which continually flows forth from under the throne of God on high. This being so, is the reason why he who studies at midnight the secret doctrine is sure of a lasting (thader) supply each night from the water of the river of life.

RABBI ABBA'S VISIT AND WHAT OCCURRED.

Rabbi Abba of the town of Tiberias went on a visit to his father-in-law, accompanied by his son, Rabbi Jacob, to attend a meeting of novitiates of the Hidden Wisdom. On arriving at the village of Tarsha, they decided to stay there for the night. The keeper of the inn, when Rabbi Abba asked him whether there was a "Tarnagula" on the house (a cockbird) replied, why do you ask such a question? In order, said Rabbi Abba, that at time of midnight I may not fail to rise and engage in the study of the secret doctrine. Let that not trouble you, rejoined the inn-keeper, for we have an alarum in the house that never fails to strike and ring at the hour of midnight. It was the invention of an old man who used to stay here. He was an esoteric student and most punctual he was in rising at midnight to study.

Said Rabbi Abba: "Blessed be the Merciful One who guided us hither."

When midnight arrived, the clepsydra or alarum sounded and was heard throughout the house and awakened Rabbi Abba and his son who, on rising, heard the inn-keeper, seated on the threshold of the door, saying to his two sons: "It is written, 'At midnight I will rise and give thanks unto thee because of thy righteous judgments' (Ps. CXIX. 62). Why did David say 'midnight' (khatzoth lailah) instead of 'at midnight' (bekhatzoth lailah) I will rise, etc. It was because that by this word (midnight) he denotes and distinguishes the Holy One Himself."

Then spake the two sons and said: "Did David really call upon and address Him thus?"

"Truly he did," replied their father, for at the exact hour of midnight the Holy One enters the garden of Eden to enjoy intercourse with the souls of the righteous."

Said Rabbi Abba to his son, Rabbi Jacob: "If we go and join them in their study, the presence of the Schekina will most certainly be with us." They went and sat with their host and said, repeat the words you have just spoken, for they are excellent. Who was your teacher?"

He replied: "The old man that formerly stayed here. He also told me that during three hours before midnight angels, deputed to take record of the deeds of men that judgment might be pronounced upon them, fly through the world and return at the exact moment when the Holy One enters the garden of Eden. All the judgments that befall men and the sentences decreed in the world above thus become operative. Where do we learn this? From the history of Abraham, of whom it is written, "And he separated the night for them' (Gen. XIV. 15), and also from what is said regarding the plague of the Egyptians, 'And it came to pass that at midnight, the Lord smote all the first born in the land of Egypt' (Ex. XII. 29). In many other places of scripture the old man taught me the esoteric meaning of the word midnight, of which David himself was well aware, and knew that his royalty and sovereignty depended on "Midnight" and therefore he rose at that time and composed psalms and called the Holy One by this term, in order as he says, 'to praise thee for thy righteous judgments' which descend from on high at the division of day and night. David knowing that his occupancy of the throne depended upon the divine 'Midnight,' he rose as we have just said to sing praises and give thanks to the King of Kings."

Said Rabbi Abba, as the host ceased speaking: "True are the words thou hast spoken and blessed be the Lord who has directed our steps and guided us hither." He then embraced him and said: "Observe that night is the time of judgment everywhere, as we have learned from Rabbi Simeon."

One of the inn-keepr's sons here asked the question: "If," said he, to his father, "what you have learned is true, why did David say, 'In the middle of the night?' "

The father replied: "Because, as we have stated, at that time the rule and sovereignty of the Holy One makes itself felt by everyone."

Said the son: "There is another explanation which has been imparted to me."

Said Rabbi Abba: "Speak, my boy, and give it forth as I think the Voice of the Silence has spoken unto thee."

The boy spake and said: "Night is the time when judgments are decreed and determined upon, and during night they are executed in all places above and below. Why David used the term 'middle' was because the night is divided into two periods; the first of judgment, the other of mercy that causes the faces of all to become radiant with feelings of joy and delight."

Said Rabbi Abba, placing his hands on the head of the boy and blessing him, "I have always thought that wisdom was only to be found with those worthy of receiving it, now I see that in the life time of Rabbi Simeon, children are able to become possessors of heavenly wisdom and light. Blessed art thou, Rabbi Simeon. Woe to the world when thou goest hence." Until daybreak they continued their studies of the Secret Doctrine.

OUR MAGAZINE SHELF

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and, as space permits, impartially reviewed irrespective of author or publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There is no deviation from this principle.—Ed.

THOUGHTS ON THINGS PSYCHIC, by Walter Winston Kenilworth. New York: R. F. Fenno & Co.

This volume is composed of essays, unconnected in their sequence, yet forming a whole in their apparent endeavor to clarify the confused and erroneous impressions prevalent in regard to psychic matters. No pernicious psychic practices are advocated, and the tenor of the book is far removed from the seance room and the medium's platitudes. Nothing strikingly new is brought out; there is rather a repetition of what one already knows, but which has retreated to the background of the mind. The book is helpful in that it brings to the foreground again thoughts which tend to strengthen and purify by their insistance on the impermanency of the material and the latent power of the finer forces. Theosophy has been somewhat handicapped by lack of definiteness

in its terminology; words have been used loosely, with not sufficient regard to shades of meaning. Of late an attempt has, by a few theosophists, been made to remedy this, and to express by each word a certain definite idea, confining its meaning to that idea. We cannot, however, read Mr. Kenilworth's book with these definitions in mind, for he does not mean by his expressions what they would convey to a reader of "The Word," who would not define Nature as "motion," nor "Desire as an aspect of the force of mind." Individuality is more than "that stage of development when the individual mind bursts the bonds of convention." We cannot concur in the author's conclusions as to consciousness. Will, he calls, "the motion of consciousness;"—consciousness is experience,—"therefore in one sense consciousness is the product of motion." But he tells us that Nature is motion. Is consciousness, therefore, the product of Nature?

The author draws an analogy between the position of the man who shovels useless and obstructive snow from before his door, and the one who dispels from his mind the factors which cause wide differences between himself and others. It must therefore be with a certain spirit of uncritical broad-mindedness that we read Mr. Kenilworth's book, as he expresses it "taking it as it comes and not getting out of sorts." Among these essays, those which deal with Personality are particularly interesting. The distinction is clearly drawn between the personal and the real, that which has value and that which is worthless. He writes, "It is the depth of ourselves which is the constituent of Being; the changes which personality experiences are only the waves on the surface;"—"earth life is the opportunity for the education of souls;"—"it is life alone which is serious; the accidents to life are ephemeral."

In the article which gives the book its title, much is said on the subject of concentration, or "fixed attention." A good distinction is made between the part memory plays in the attainment of knowledge, and creative thought. We read, "it is not in memorizing the thoughts of others that knowledge is gained, but in the individual perception of truth and in personal observation of facts." The book is helpful in many of its suggestions, and happy in its quotable short sentences, which express tersely what may long have been in our minds, waiting to be crystallized into thought and word.

RATIONAL EDUCATION, by Bruce Calvert. Pigeon-Roost-in-the-Woods, Griffith, Ind. The Open Road Press.

The educational problem is so important and so intricate that each fresh attempt at a solution is watched with interest by all who are concerned with the progress of the race. Few will question that present methods are wrong. Educators the world over are awake to the fact that the best is not being done, in spite of the enormous sums expended. In the United States alone it costs annually about $403,000,000 to maintain or increase the present faulty system. For a varying period of from 8 to 12 years, the young are driven through what is often a veritable treadmill, and the result of this grind is of about as much value as the activity of the squirrel in his cage; ending where it started, in spite of all the flurry, in so far as fitting human beings to take their places as practical workers in the world.

The object of life is to gain experience, to grow, to expand. The acquisition of knowledge by any plan or system or set form, following certain well-defined methods and running in pre-arranged grooves, is what is termed "education." Having been crammed for years in accordance with this system and turned out as a finished product, the young man or woman then sets about to learn something at which they can become self-supporting and bear their share of the world's burdens—if they are of the large middle class. With the wealthy we are not concerned; the poor get to work in some way, minus the education and in spite of the time spent in school. According to statistics, something like ninety out of every hundred pupils drop out before completing even the elementary course. The object of this course is to "fit" them to enter the High School, and in its turn the High School "prepares" scholars for the College or University. But neither the elementary school nor the High School, nor even the College or University, equips one for his struggle with life. None of them is practical, for no matter what the life-work is to be, the preparation is the same for all. In this, there is displayed neither economy nor common sense—which is the great point made by Mr. Calvert. He claims that children

are not "educated," giving to the word its proper meaning, but that a quantity of useless matter is stuffed into their minds. The original object of education is to train each individual mind so that it will perceive the mysteries of life, grasp the facts underlying them by individual effort, and make of this knowledge part and parcel of its outlook on life. That is, man is the important factor in the gaining of knowledge, not the methods by or through which that knowledge is imparted. As it now exists, the system is everything and the children are hurried through, simply to keep it, the system, going. It compels uniformity, dwarfs distinctive growth, turns out replicas of a worn-out ideal, and tends to repression rather than expression. How would Mr. Calvert change this? The goals of the Rational System are strength and health, mental freedom, intellectual honesty, fearlessness and "soul stuff." There should be developed initiative and spontaneity, without set standards; instruction hould be individual and with only 6 to 10 pupils to a teacher; the child should be provided with the proper environment in which to grow, given opportunity to exercise his mental, physical and spiritual faculties, and—then be left alone. To be able to repeat words or forms of expression is valueless; to assimilate thought perfectly and transmute it into our own language, is understanding. Mr. Calvert pleads for less memorizing and more understanding. While variation is the constant and unchanging characteristic of all forms of life, we still seek to compel a dead level of uniformity among human beings; our children constantly approach more nearly to a standard type as their education progresses. Instead of having increased capacity for independent thought as the years go by, the average individual becomes less and less capable of using his brain, and the power to think has almost disappeared. If a man "makes a pretense of thinking, he merely looks wise and tunes his fiddle to the clamor around him." Mr. Calvert would do away with all false social restrictions, superstitions and conventions, and, in the main, with all authority. As parents demand their children shall be like themselves, reproducing their own limitations, the rational school would be started with the waifs and outcasts of society,—orphans and foundlings—and would be a mixture of the Booker T. Washington ideas on the physical and industrial side, and of the Ferrer schools on the intellectual and spiritual.

One cannot but agree with much of the foregoing; yet not all teachers are "fat-headed" as Mr. Calvert terms them; the best school is that where the education fits one for his vocation, and stimulates him with enthusiasm for that work. This is the key note of the efforts of Miss Jessie Field, to mention but one teacher who is giving of her best to the work. Miss Field is superintendent of the Country schools of a county in Iowa. When she started in her work or reform, she had under her supervision 125 buildings in bad condition, discouraged teachers and dull pupils . To cite an instance of the line along which reform was instituted; Miss Page asked herself the question, why should a farmer's son bother himself with problems relating to the purchase of stocks and bonds, when farm arithmetic reached the same end, and had practical dealings with the boy's environment? With the aid of her teachers, therefore, she compiled a country arithmetic, about measuring the contents of a bin of grain, the area of a hay stack; of draining and fencing the fields; of buying and selling stock. In fact, she made of each school a little college of agriculture for the boy; and, what is of equal importance, of domestic science for the girl. Again referring to statistics, at present only three girls out of every hundred take up domestic science; that is, household economics, sewing and cooking. By her efforts, Miss Field is adapting means to ends and helping in no small way to solve the educational problem, at least for certain parts of Iowa.

One detail insisted on by Mr. Calvert would militate sadly against urban education; that is, that each school-house must be placed in the middle of a 20 or 30 acre lot. Alas: We cannot all live at "Pigeon-roost-in-the-woods." If carried out, the scheme might tend to a more equal distribution of population, as parents left the city and settled around the outskirts of a 30-acre lot. The make-up of Mr. Calvert's book leaves much to be desired. It is printed on single sheets and so poorly fastened that it falls apart in a single reading. The spirited protest against the faults of the present educational system is too good to be doomed to unintentional mutilation by the first reader. It should be passed along.

E. P. C.

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